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News and Notes

THE Church people of the Isle of Man have lately been exercised about the location of a pro-cathedral for the diocese. A Bill before the House of Keys provides that until the restoration of the ancient cathedral church of St. Germain, now in ruins, the chapel of St. Nicholas at Bishop's Court may be designated the pro-cathedral. There was much variety of opinion expressed at the last sitting of the House, some, it is stated, being in favor of Peel, others of Douglas; but eventually the text of the Bill was allowed to remain, so that St. Nicholas', as containing the bishop's chair, will remain the cathedral of Sodor and Man until another is provided.

THE *Church Review*, London, quotes a saying of Sir William Harcourt, deprecating the dis-establishment of the Church of England, on the ground that Rome would become "the residuary legatee" of the displaced Church. Sir William, as a champion of Protestantism, would not, it may be supposed, wish such an event to take place. Yet just now he is doing what he can to accomplish the fulfillment of his own prophecy by advocating Welsh Disestablishment. The Pope seems to take the same view of things, as he has just created an "Apostolic vicariate of Wales," in order to be ready to make use of whatever advantages may accrue. Hitherto Roman Catholics in Wales have been under the charge of the Roman Catholic Archbishop of Westminster. *The Review* thinks it possible that it might have been a good thing to restore the Archbishopric of Caerleon. In that case less would have been heard about the Church in Wales being "alien."

A LETTER from "a village priest" to *The Church Times*, making a suggestion and giving a leaf from his personal experience, affords a good illustration of the way in which many of the English clergy are setting themselves to do the largest possible spiritual work among their people and striving to bring the Gospel to those who will not seek it for themselves, going out literally into the highways and hedges. His country parish included a small hamlet of 140 souls. The attendance at church on Sundays is fair, but he found it impossible to bring the people to any appreciation of Good Friday. Only twenty-eight came out to the services, including six men. He therefore decided to try open-air preaching, and went out about sunset to a crossroad with a public house near by in one direction, and a field in another direction, in which a game of football was going on. Here he succeeded in drawing together a very small number, among them persons who rarely darken the door of a place of worship from one year's end to another. His suggestion is that an association be formed with the express purpose of promoting a better observance of Good Friday, and with that object to organize a general plan of open-air preaching in the country districts.

THIS is an era of great canals. That connecting the Baltic and the North Sea represents the greatest triumph of German engineering and is a notable achievement in the history of industrial progress. It is 53½ miles in length, the average depth is 29½ feet, and the width at the water level is 213 feet, sufficient to allow the passage of large ocean steamers and men of war. It begins at the village of Brunsbuettel on the River Elbe, runs northeast to Rendsburg, and thence east to Holtenau, a suburb of Kiel on the Baltic. During the progress of the work 8 600 men were employed upon it in summer, and 4,700 in winter, with an equipment of 90 locomotives, 2 473 cars, 66 dredges, 133 lighters, and 55 engines. The total excavation was 98,000,000 cubic yards, which would form a double-track railway embankment ten feet high and long enough to reach from New York to St. Louis. The cost has been $37,440,000. This canal will remove the necessity for vessels to pass around the Jutland peninsula, one of the most dangerous places in European waters. About 35 000 ships a year will therefore be able to save time by a shorter and more secure passage. The toll required is expected to yield a reasonable profit on the investment. The Chicago Drainage Canal is an enormous enterprise, which has cost during the last three years more than ten million dollars, and which will require an equal amount to complete. It is expected to be in active operation within the next two years. It is an open channel, 160 feet wide at the bottom, and 18 feet deep, with plans for deepening it further in future. It is to discharge 10,000 cubic feet of water per second, carrying a portion of the waters of the great lakes along an old glacial output into the Mississippi Valley, and with it the sewage so diluted that it will not menace the health of the people in its vicinity. The Sault Ste. Marie Canal, formally opened June 20th, gives to Canadian commerce a continuous waterway nearly 2,500 miles long, from the head of Lake Superior to the Atlantic, so that it will be possible to sail from the province of Ontario to Australia without entering any body of water controlled by a foreign power. The lock is next to the largest in the world. The cost of both is said to be $4,000,000 The Harlem ship canal, recently opened, reduces by 12 miles the passage from the Hudson to Long Island Sound and obviates the necessity of impeding the immense traffic in the waters round lower New York. Its length is six miles, mean depth, nine feet, width, 50 feet, and its cost was only about $2,500,000 Such vast enterprises, co-incident in time, are striking indications of commercial and industrial progress.

BY the death of Prof. Huxley, a leader in science passes from earth, leaving Herbert Spencer the only surviving one of the four—Darwin and Tyndall having gone before—whose names are specially associated with the advocacy of the doctrine of evolution. Prof. Huxley devoted his reseaches in particular to the science of biology and comparative anatomy, and in this field was a very gifted and interesting teacher. As a lecturer and instructor on such themes he excelled in clear and effective statement. A great scientist in his own special line of study, he yet lost power and influence by his attitude as a controversialist on religious themes, constituting himself the assailant of religion and religious faith, limiting intellectual thought to a material basis. To him is attributed the introduction of a new order of philosophic thought based on pure negation and now known as agnosticism

THE anniversary of the Universities' Mission to Central Africa was observed May 31, beginning with a celebration of the Holy Communion in the crypt chapel of St. Paul's cathedral. The Bishop of St. Alban's was Celebrant, and among those present were the Bishop of Lincoln and the Bishops-designate of Zanzibar and Likoma. At 11 o'clock there was a choral Celebration at St. Andrew's, Wells street. The music was Gounod's. Archdeacon Maples, Bishop-designate of Likoma, preached an admirable sermon. The anniversary meeting was held in Prince's Hall at 3 o'clock, the Bishop of St. Alban's taking the chair. The report of the mission shows a great advance all along the line. The income is $11,000 more than in 1893. In the last three years the number of Europeans on the staff has increased from sixty-four to eighty-seven; of natives from eighty-seven to one hundred and ten. In 1892 the number of stations was twenty-six; it is now fifty-one. Lately two Episcopal jurisdictions have been formed instead of one, and bishops are about to be consecrated for them. The main work of one of these, the Bishop of Likoma, will be on the east coast of Lake Nyasa. The natives in this part of Africa are people of superior intelligence. A traveler, member of the Royal Geographical Society, who had recently visited Nyassa, expressed his astonishment at the ingenuity of the natives. Clock-making appears to be an occupation at which they are remarkably skillful. They have also been quick to learn printing and telegraphy.

THE "unfermented wine" mania seems to have broken out among the English and Irish Dissenters. But it is not universally popular. A vigorous protest has been signed by a majority of the leading members of Great James' street Presbyterian congregation, Derry. The innovation is spoken of as "a source of dangerous error," and the protestors say that they "refuse to believe that the great and good men of the past were in any way the moral or intellectual inferiors of those who propound the new and startling view that to partake of any substance containing alcohol is morally wrong." The matter was referred to the presbytery.

THE Christian women of China presented the Empress on her sixtieth birthday with a beautiful copy of the New Testament. It was about a foot square, bound in solid silver and exquisitely chased with a graceful bamboo design. It lay in an equally beautiful casket of silver similarly ornamented. There is a story that after the Emperor saw it he ordered one of his eunuchs to purchase for him a complete Bible. The Empress Dowager had her Testament copied in unusually large characters in order that she might read it herself without fatigue to her sight.

NASRULLAH KHAN, the Afghan prince, is reported to be well pleased with his reception in England. We should think the young man must be hard to suit if he did not enjoy himself, considering what has been done for him and the amount of flattering attention he has received. There is no indication that he has been at all impressed by English Christianity, but he was quite carried away by the excitement of the Derby, and has announced his intention, it is said, to inaugurate an Afghan "Derby" as one of the institutions of his native land.

MASSACHUSETTS has just taken an important educational step. It is now required by law that manual training shall be incorporated into the High School system of every city whose population exceeds 20,000. There are twenty such cities in the State.——Twenty-five miles of the Congo railroad, forming the first section between Matange and Kenge, are now completed. The work has cost $100,000 a mile. The line will be ninety-three miles long in all and will connect the immense waterways above the falls with the sea.——Apparently the day is still far off when the secular papers will cease to blunder over ecclesiastical subjects. One of the latest lapses is by the Paris correspondent of a leading English daily, who informs us that "the Feast of the Ascension has chiefly an agricultural connection." Some one should kindly point out to him that his unique description must be transferred to the Rogation days to be in any measure accurate.——Dixon's "History of the Reformation" tells us that one of the first of the clergy to appeal to Queen Mary against being deprived was the vicar of Warmington. He appealed to the Queen as supreme head on earth of the Church of England, and his name was Pope!——A letter from Italy states that in that country there are annually above 5,000 homicides and attempted homicides. *The Church Review* thinks that if this be true, the "good old Pope" has a call to address a letter to the people of Italy.

New York City

Barnard college has acquired its new site, to which reference has already been made in the columns of THE LIVING CHURCH. A deed was filed in the records Friday, June 28th, of the transfer of the property on the west side of the boulevard between 119th and 120th sts. The land is encumbered with a mortgage of $100,000, but that will no doubt soon be litted. The trustees have shown commendable courage in making the purchase, although they had raised only about one-third of the price, but important results are to follow. It will be remembered that friends of Barnard have already promised $200,000 for necessary buildings.

The prisons of the city have been regularly visited by members of the Good Friday guild of Grace church. It is an important object of the guild to search out women, especially young women, who are in prison for their first offense, to minister to their spiritual and temporal needs, to befriend them and when they are despairing bring them hope. Delicacies for the sick and feeble of both sexes, and clothing for those insufficiently clad, have been distributed. Books and magazines have also been given out, and an unostentatious but most useful work quietly carried forward.

The fresh air work of St. Thomas' church, the Rev. Dr. John W. Brown, rector, has begun vigorously for the season at East Marion, L. I. An addition has been built to the house, increasing the accommodations by about 20, and providing a thoroughly equipped kitchen. A garden has been laid out and trees planted. Boats have been purchased and a boat house built, while the bathing accommodations have been enlarged and improved. A cistern and an additional well have been built, to make the water supply sufficient to enable the house to care for 100 guests. A plan adopted of charging board to those who are able to pay, has put the house in reach of many children whose parents would have been wholly unwilling for them to go free, and who would not probably have otherwise enjoyed any trip to the country. Boys, girls, infants, and adults, are admitted to the house, and the number for the present season is expected to exceed 300. The cost of maintaining the house during the season exceeds $2,000. In addition to the house, this parish sends large numbers of adults and children for a day's outing at Rockaway.

The work at Roosevelt Hospital up to the present time has been almost wholly of a benevolent character. It had only six rooms for private patients, but it will soon be able to accommodate 40 such patients in a new addition of five stories, 173 feet by 45 feet, which is to be reared on top of the out-patient department built about eight years ago. The latter department, in which over 80,000 patients who did not enter the hospital wards were treated last year, will be continued as usual, and it will be isolated from the new superstructure, which will have a separate and private entrance. While the facilities for receiving and caring for pay patients will thus be largely increased, the charitable work of the institution and its accommodations for needy patients will in nowise be diminished. The new addition will be thoroughly fireproof and heated by indirect radiator, in connection with which there will be a perfect system of ventilation. Open sanitary plumbing of the most approved type will be provided, and all the fittings of the structure will be of the most modern character. It has been much needed for years and the trustees expect to realize a sufficient income from pay-patients to make the department entirely self-sustaining and in no way to drain upon the funds needed for the benevolent or charitable work of the hospital.

It is proposed to erect a parish house at St. Michael's church in memory of the late Ven. Archdeacon Peters, D.D. Such a house is needed to bring to completion the activities which he himself set in motion in that parish and on the "West side." It is hoped it may be possible to locate it so as to carry the present noble facade further up Amsterdam ave. The land is already provided; what is now required is the sum of $60,000 for purposes of construction and furnishing. It is intended that the building, when completed, shall not only provide proper facilities for Sunday school, church offices, church societies and guilds—which are sadly in want of proper quarters at the present time—but also a gymnasium where young women and girls, as well as men and boys, shall find means of healthful exercise, with instruction, and with baths, etc.; also a suitable kitchen where refreshments can be supplied for social occasions, and instruction given in cookery; a laundry where the church washing can be done, and where women can be employed who need work; suitable accommodations for a good library, the beginnings of which are now being made by some of the church guilds; a large assembly room, supplying a want much felt by the whole neighborhood; rooms where classes may be held in stenography, French, German, or whatever else is demanded; suitable accommodations for a day nursery; and a home for a free kindergarten. Mite chests have been prepared to collect money for the edifice, and subscription books issued. It is hoped that a large number of small gifts may be gotten, as well as large ones, as the late archdeacon was a special friend of the poor.

The Church Mission to Deaf-mutes has maintained services during the past year at St. Ann's church, New York, (until it was closed); at St. Mark's church, Brooklyn; Trinity church, Newark, N. J.; the church of the Good Shepherd, Newburgh, N. Y.; the chapel of the Gallaudet Home for Deaf Mutes; the chapel of the Intercession, Washington Heights, N Y., and the pro-cathedral in this city. The Gallaudet Home for Deaf Mutes, on a farm by the Hudson river, not far from the city, has become an important part of the mission. A legacy of $20,000 from the estate of the late John T. Farish has enabled the management to add to the old building much-needed apartments for men, and also to enlarge and repair the farm house. A new laundry has been built and a steam-heating system for the whole establishment satisfactorily arranged. An artesian well has been sunk, and a water reservoir built. During the year 3 inmates were received, making the whole number 22—13 women and 9 men. Three are deaf, dumb, and blind; several have imperfect sight; several are crippled; two are upwards of 80 years of age. Sign services are held in the chapel every Sunday, the Holy Communion being celebrated once a month. The religious atmosphere of the house has proved a great comfort to the silent inmates. The home has accommodations for more inmates as soon as the money is provided for their support. A number of applicants are on the list. The mission work of the society in Newark has done much to reach the numerous deaf-mutes of that city, and a special grant towards expenses has been made by the corporation of Trinity church there. The service in the pro-cathedral in New York is reaching many in a new section of the city. The receipts of the society for the past year, for its general work, amounted to $4,882.62, which met expenses, leaving a balance in the treasury of $121 25. The building fund amounted to $17,729 29.

Philadelphia

It is announced that President R. W. Ryerss will shortly erect a $30,000 church near his country seat at Fox Chase, of which the Rev. T. William Davidson, now of Trinity chapel, Rockledge, will be the rector.

Bishop Whitaker and Mrs. Whitaker are booked to sail for Europe on the 10th inst., where they will remain until the middle of September. On their return, they will go direct to Minneapolis, where the Bishop will be in attendance at the General Convention.

There was a very large attendance on Sunday afternoon, 30th ult., at the children's playground in Fairmount Park, when the Rev. L. Caley preached at the first of the Evangelical services which are to be held at that locality during the present summer. It is worthy of mention that those who came remained until the service was ended; and there was little, if any, of that continual moving around, which seems to be a general concomitant in out-door gatherings.

Dr. Albert C. Gorgas, for nearly 40 years a surgeon in the U. S. Navy, and father of the Rev. Henry B. Gorgas, of St. Ignatius' church, New York City, entered into rest eternal on Saturday, 29th ult., at his home in Germantown. The Burial Office was said in St. Luke's church, Germantown, on the 2nd inst., by the rector, the Rev. Dr. Samuel Upjohn, assisted by the surpliced choir. Six medical directors and two senior surgeons of the navy were the honorary pall-bearers. Interment was made in the cemetery adjoining the church.

Mrs. K S. Thomas, mother of Mr. George C. Thomas, the Rev. Richard N. Thomas, and six other children, entered into rest eternal on the 5th inst., at her residence, "Bloomfield," Chelten Hills, aged 77 years. She was the widow of John W. Thomas, accounting warden of old St. Paul's church. Mrs. Thomas was very active in charitable matters in her early life, and always took a prominent part in all the work of that parish, and later in that of St. Paul's church, Cheltenham, in whose churchyard her mortal remains were laid on the 8th inst.

A new window has been placed in Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, the gift of the G. F. S. of that parish. It is the first of 16 clerestory windows which are to represent the Christian martyrs and saints, and depicts St. Agnes who, at the age of 13 years, suffered martyrdom. She is represented in a sitting posture, supporting in her lap a lamb, the emblem of her innocence and unresisting death. She holds in her left hand the palm of victory, and, with her right, points to the fire at her feet, in which she is ready to be burned.

In THE LIVING CHURCH of June 8th was a brief account of St. Margaret's Home for girls, which is now in course of erection. The following additional particulars may be of interest. It is to be a home for young women, but its benefits are not to be confined exclusively to members of the Protestant Episcopal Church. The house, which is also to be the centre of certain guilds of the parish of St. Luke's, Germantown, is intended to be a memorial of Harry Wilcocks McCall. It is to be under the charge of a body known as the Corporation of St. Margaret's House, consisting of the rector of St. Luke's, the Rev. Dr. Samuel Upjohn, vestrymen Alburger and Williams, Messrs. Charles Edward Ingersoll and Harry McKean Ingersoll, Mrs. H. W. McCall and Mrs. Geo. Willing.

The 5th annual report of the Memorial Hospital and House of Mercy of St. Timothy's church, Roxboro, familiarly known as St. Timothy's Hospital, has just been issued. During the year 152 patients were admitted, and 616 out patients, accidents, were treated, the number of dressings being 4,600. The treasurer's report shows receipts from all sources, including balance from previous report, to have been $12,952.76; present balance, $4,265.73. The president in his report states that the growth of the institution is marvelous. "One of the largest city hospitals, whose records seem gigantic, . . . was content, at the end of its 12th year, to show results that we are able to present to-day." The Rev. R. E. Dennison, rector of St. Timothy's, is the president of the board of managers; and Mrs. J. Vaughan Merrick, chairman of the ladies' hospital aid.

Independence Day was ushered in as usual at midnight by the ringing of the State House bell, whose 119 strokes gave notice of the completion of that many years since liberty was proclaimed in fulfillment of the remarkable prediction (Leviticus xxv: 1) inscribed on the original bell. By authority of the municipal government, the Sons of the Revolution took charge of the regular commemoration exercises at 9 A. M., and the site selected was the same as that when the Declaration was first read to the people 119 years ago. The Germania orchestra and a chorus of 600 voices of the United German Singers rendered patriotic songs. Capt. William Wayne, a lineal descendant of Gen. Wayne ("Mad Anthony") of "old St. David's," Radnor, and president of the Sons, introduced Bishop Whitaker, who delivered the invocation. Russell Duane, Esq., a great-great grandson of Benjamin Franklin, read the immortal document, Col. A. L. Snowden, ex-minister to Spain, delivered the oration, and Bishop Whitaker pronounced the benediction. It is worthy of note that all the participants in this celebration (excepting of course the musical societies) are Churchmen. Bishop Whitaker is the lineal successor of Bishop (then simply Doctor) White, who was chaplain of the Continental Congress.

Chicago

On Saturday, Sept. 24th, 1893, the new church of St. George at Grand Crossing was opened. Through the explosion of a lamp on the following day the building was totally destroyed by fire. The mission had gone heavily into debt in the erection of the edifice, and the insurance was insufficient to clear this off. An appeal was then made to the Church throughout the country for aid to replace the building. A generous response followed, amounting in the aggregate to $1,800. But in consequence of the sickness of the Rev. T. Cory-Thomas, then priest in charge, and other troubles, no steps were taken towards rebuilding. Early this year the Bishop appointed a committee of the Board of Missions to obtain plans and proceed at once with the erection of the present chapel and parish house, which was opened on Sunday, July 7th. The services of the day commenced with a celebration of the Holy Communion at 7:30 followed by Morning Prayer and a second Celebration at 11 o'clock, with a sermon by the Rev. Jos. Rushton. At the dedication service at 3:30 in the afternoon the Bishop confirmed a class of 16. The rector of Christ church kindly gave permission for his choir to assist in the service. The offerings for the day amounted to about $200.

The building is complete in every respect for the purpose for which it is designed, and its total cost is $2,800. The chapel has a seating capacity for 250 persons, the chancel has seats for a choir of 30, and in addition to the sanctuary there is a sacristy and a room for altar linen, etc. At the west end of the chapel there is a large choir room and a kitchen for the use of the women's guilds, and, over these, rooms for the clergyman in charge. The plans contemplate the erection of a rectory, guild rooms, and a large church in the future. Of the $1,800 contributed, a large proportion came from sources outside the diocese, and the entire amount was the voluntary offering of those who sympathized with the mission in its distress.

Diocesan News

Southern Florida

Wm. Crane Gray, D.D., Bishop

DE LAND.—The Bishop visited this parish on St. Barnabas Day. The neat, substantial, and Churchly edifice which has just been completed, was consecrated by him. St. Barnabas' church, the Rev. C. F. A. Bielby, missionary in charge, is doing a good work.

TAMPA.—A reception was given to Bishop and Mrs. Gray at St. Andrew's rectory, June 15th, from 8:30 to 10:30 P. M. Most of the members and many friends of the Church called and spent a pleasant hour. On Sunday morning, June 16, the Bishop preached a logical and forcible sermon on "The Intermediate State," from the Gospel for the day. After the sermon a class of 16 adults was confirmed and received their first Communion. In the evening St. James' (colored) mission was visited. The sermon at this service was on the

priestly office. A class of 11 was confirmed. On Monday evening services were held in the Cuban mission of El Salvador. Nine candidates were confirmed, after a sermon from the Bishop on the sacramental nature of the laying on of hands. The church in Tampa, under the rectorship of the Rev. Wm. Wilson De Hart, is keeping pace with the phenomenal growth of the city. A rectory for the priest in charge of St. James' is nearing completion. Another is under process of erection for the Cuban missionary. The contract has been let for a church building in Yoor City, the 4th ward of Tampa, and nearly enough money is in hand for again enlarging the mother church, St. Andrew's, by the addition of a right transept, thereby increasing the seating capacity to 400. Bishop Gray expresses himself as very much gratified with the growth of the parish and the material progress of the work in the last 18 months.

Maryland

William Paret, D.D., LL.D., Bishop

On the feast of the Nativity of St. John Baptist, a Quiet Day was held by the clergy of the rural deanery of St. Mary's Co. at All Saints' church. The services commenced with the celebration of the Holy Communion by the dean, the Rev. M. H. Vaughan. The Rev. John London preached the sermon, taking the text St. Matt. iv: 18-19; subject, "The Ministerial Call." In the afternoon a Quiet Hour was conducted by the Rev. H. F. Saumenig; appropriate hymns were sung and prayers offered, including special silent prayer. The conductor gave a thoughtful talk on Isaiah's vision (6th chapter). The Litany was said by the Rev. Z. V. Spinoza; and an essay was read by the Rev. J. L. Smiley, on the subject, "How best to reach the people." The clergy present discussed the details of parochial efforts as exemplified by their own experiences; after which, these very profitable services closed.

BALTIMORE.—On Friday, June 28th, a reception was given to the rector of Henshaw memorial church, the Rev. Wm. H. Milton, and his bride, who were married on June 12th.

The lunch-room established by Memorial church, at 871 North Howard st., near Richmond market, has been closed. The church will probably establish it next winter in some place better suited for the purpose.

The Woman's Guild of the church of the Redeemer, Charles st. extended, held a lawn fete on Tuesday, July 2nd. The booths were prettily ornamented, and in charge of the young ladies of the guild. Orchestral music was a feature of the entertainment.

The caveat to the will of the late Eversfield F. Keerl is sustained. Mr. Keerl bequeathed his entire estate, valued at nearly $300,000, to the Maryland convention, to the exclusion of the heirs at law, but the court holds that Mr. Keerl was not legally capable of making a valid will. Miss Susan H. B. Keerl, sister of Mr. Keerl's father, contested the will, alleging that her nephew was of unsound mind. The case was decided in her favor, but the estate will be distributed in accordance with the terms of agreeement published in THE LIVING CHURCH last week.

CATONSVILLE.—There are now about 60 children at the Children's Country Home, near here, which is in charge of the Sisters' of All Saints', connected with Mt. Calvary church, Baltimore. The Home is not designed for sick children, but for those poor children of the city who could not in any other way secure the benefit of fresh air during the heated term. Last summer 150 boys and 275 girls were received at the Home. One month of the summer is devoted to boys, and two to girls.

WASHINGTON, D. C.—The total amount received and expended by Epiphany parish, the Rev. Randolph H. McKim, D D., rector, for the year just ended, is $31,744, not including the pledges yet due for the new diocese. There has been an increase of 227 in the number of communicants. The Sunday school has 88 teachers, and 894 pupils.

The total amount received and expended for different purposes in St. John's parish, the Rev. Alex. Mackay-Smith, rector, for the year ust closed is $43 916. The parish has contributed to foreign and domestic missions $2,306; toward the work among the colored people, $3,090; to special charities, $6,120. The number of communicants has reached 919. The parish sold 850 tons of coal and 100 cords of wood to the poor at cost price, and sent out boxes and money to the amount of $1,715.

The will of Mrs. Mary A. Van Zant, of 1625 Connecticut ave., who died in Baltimore, was filed Saturday, June 29th. She makes the Orphanage Association of St. John's parish the residuary legatee of her property.

Connecticut

John Williams, D.D., LL.D., Bishop

BRIDGEPORT.—Bishop Williams made his annual visitation to Christ church parish, the Rev. Herbert D. Cone, rector, on the first Sunday after Trinity, and confirmed a class of 26. This is said to be the largest class ever confirmed in Christ church.

The rectors of all the parishes in Bridgeport have organized under the title of the Church Extension Association; with a view to the more successful prosecution of missionary work in this city. The missions at present in existence are the West End chapel, established some four years ago by the rector of St. John's, and since carried on as a part of the parish work; St. Luke's, East side, under charge of the Rev. A. P. Chapman, a missionary of the diocesan board; and the church of the Nativity in the northeastern part of the city, under the nominal charge of the rector of Trinity church, but served by the Rev. Mr. Chapman. In addition to these, the association has purchased a small chapel at the north end and opened a Sunday school which is in charge of Mr. Charles A. Smith, a student at Berkeley Divinity School.

St. Andrew's chapter of St. John's Guild has taken in hand to establish a club for the benefit of the employes of the New York, New Haven & Hartford Railway, and also the conductors and motormen of the Bridgeport Traction Co. The railroad company has given the use of two very eligible rooms in their office building, and the Traction Co. has offset that by the gift of $250 for expenses. One room is neatly fitted as an eating room where the men when off duty may eat their lunches and have a comfortable smoke. The other room is furnished as a reading-room, where may be found writing tables, a library of at least 100 books, the daily papers, and the monthly magazines. In addition to this is a well equipped bath room. All these privileges are available for the nominal fee of ten cents per month; except the bath, which entails an additional fee of five cents for each use of it. The club was formally opened on Monday evening, July 1st, by a gathering of those interested, and the usual amount of speech-making on such occasions.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The June session (57th) of the Archdeaconry of Troy was held in St. Stephen's church, Schuylerville, on 25th and 26th ult., and was fairly well attended by both clergy and laity. It began with a celebration of the Holy Communion on Tuesday at 11 A M., by the Ven. Archdeacon Carey. At 2 P. M., an interesting essay was read by the Rev. Joseph F. Jowitt, on "Methods of parish work," which was well received and freely discussed by all the clergy. The remainder of the afternoon was spent in visiting the historic grounds and monument commemorating the famous battle of Saratoga (or Bemis Heights). A missionary service was held in the evening, the Rev. Messrs. Toy, Horsefield, Jowitt, and Parsons taking part in the same, and the Ven. Archdeacon of Troy, presiding. The Rev. Mr. Caird spoke on the call to duty and incentives to Christian work, drawing apt illustrations from the heroic work done for national independence and personal freedom on the grounds now occupied by the beautiful and thriving village of Schuylerville. The Rev. Mr. Molineux spoke on the doctrinal teaching of the Church, which though not always popular, was nevertheless the most important. The Rev. Mr. Freeman spoke on the missionary spirit and enterprise of the Church, which, like leaven, permeates and influences the whole civilized world of to-day. The archdeacon made the closing address, at the rector's request, on the devotional life of the Church. On Wednesday, the 26th, there was a celebration of the Holy Communion at 7:30 A M., by the Rev. Mr. Toy. Morning Prayer was said at 9 A.M., immediately after which a meeting was held for the transaction of routine business. There was a second celebration of the Holy Communion at 10:30 A M., by the archdeacon. The sermon was an excellent one by the Rev. Mr. Brown Serman. The next session will be held in September at Whitehall.

KINDERHOOK.—The new marble altar, previously described in these columns, erected in St. Paul's church, in memory of Mary Esther Bain by her sister, was blessed and consecrated by the Bishop of Albany on St. John Baptist's day. A number of clergy, including the rector, the Rev. James W. Smith, assisted. The Bishop preached an impressive and forceful sermon. The Confirmation office followed, and then the celebration of the Holy Eucharist, the Bishop celebrant, and afterwards the clergy were entertained at luncheon in the rectory by Mrs. J. W. Smith and several ladies of the parish.

ALBANY.—The efforts which are being made to complete the fund for building the Sisters' House and St. Margaret's Home are very successful. An evening entertainment was recently given at the home of a member of Christ's church parish, Hudson, and the proceeds, $60, were given toward the good work. In the meantime the grounds are being prepared for the new buildings. Old ones have been torn down, the grounds have been leveled, and on the 29th inst, the corner-stone was laid by Bishop Doane. After the service the Bishop addressed the Sisters, calling their attention to the great work which they had to accomplish, and were accomplishing daily. The corner-stone is of brown stone, with this inscription: "The House of the Sisterhood of the Holy Child Jesus; peace be to this house."

GLOVERSVILLE.—The results attained in Christ church parish are strong indications of the energy of the parishioners and of the rector, the Rev. Wm. C. Rodgers. Parish rooms have been opened, and the societies are busily engaged in successful work. A handsome altar cross has been presented by Mrs. Hull, and a pair of three-branch Vesper lights by another parishioner.

SCHENECTADY.—The parish house of Christ church will be built at once. The contract has been awarded and the expectation for a fine building is well founded.

JOHNSTOWN.—St. John's church has lost a valued and beloved member by the death of the senior warden, Mr. A. S. Van Voast.

TROY.—On Thursday, the 27th inst, the Bishop laid the corner-stone for the new church of St. Barnabas. There was a large congregation present, and also clergymen from three dioceses, but owing to the heavy rain all remained in the old chapel while the Bishop, the priest in charge, and one acolyte, proceeded to the spot where the corner-stone was laid. After their return, addresses were made by the Bishop and by the Rev. Dr. Williams who was a former rector of the parish, and started the project of a new church as well as the fund for building it.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. J. M. Robertson is now in charge of St. Luke's church, Kinzua, and St. Saviour's, Youngsville, both of which have been for a long time without regular clerical services and pastoral care.

The Rev. Robert M. Beach has been appointed deacon in charge of All Saints' church, Moxham, Johnstown, made vacant by the removal to Philadelphia of the Rev. William Howard Falkner.

The financial report for the year ending May 31st, 1895, of Calvary church, Pittsburgh, makes a very good showing. The parish has contributed for parochial objects, $21,764 49; for diocesan objects, $3,264.12; objects outside diocese, $1,892 88; total amount contributed, $26,921.49. The parish owns property valued at $101,500.

EMPORIUM.—Emmanuel church has been entirely re papered, and has now a handsome and attractive interior. The chancel has been extended 10 feet further into the building, the organ placed on a platform, and new stalls put in the chancel for the use of a vested choir, which will shortly be introduced, and which it is confidently hoped will add much to the attractiveness of the services. A handsome brass font ewer has been presented to the parish by the Earnest Workers' junior circle of King's Daughters.

BRADFORD.—The Rev. William O. Lamson, for many years in charge of the church of the Ascension, has severed his connection with that parish, and will spend the summer in Europe. During the summer the services will be conducted by a lay reader, a candidate for Holy Orders in the General Theological Seminary.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Mrs. Bill has placed in the cathedral guild house, Faribault, a beautiful window, in memory of the late Dr. Bill.

The St. Agnes guild, in connection with the church of the Holy Communion, Redwood Falls, has presented the church with a new organ.

The first annual convention of the Young People's Society of Spiritual Growth, of this diocese, was held in Holy Communion church, St. Peter, the Rev. D. F. Thompson, rector, June 19th and 20th. A goodly number of parish societies were represented by lay delegates. The assistant Bishop addressed the convention on Wednesday evening, offering many timely suggestions, and bespeaking a bright future for the society. The officers elected were Morley S Saunders, of Rochester, presdent; D. C. Cordry, of Janesville, recording secretary; Clare W. Blakely, of Rochester, corresponding secretary; Mrs. F. M. Donahower, of St. Peter, treasurer. The Young People's Society of Spiritual Growth exists for the purpose of developing a "bolder and more earnest expression of religious zeal among young men and women; to extend the influence of the Church; to assist the clergyman in his parochial work; and to emulate the true type of Christian nobility as exhibited in the life of our Lord upon earth " The distinguishing features of the Y. P. S. S. G. are the devotional meetings led by a member of the society, and essays and select reading on topics of religious interest. Societies have been arranged in several neighboring dioceses.

St. Mary's Hall, Faribault, Minn., closed its 29th year June 11th. Thirteen young ladies were graduated, and a large number received testimonials and honorable mention. The valedictorian was Miss Jeanie Whipple Scandrett. Medals were received by Emma May Poindexter, Ida Pritchard, Olive Currie, and Hattie Parkins. Special prizes were given Bessie Trout and Alice McClure. The choral service was beautifully rendered. The Bishop's address was admirable. The school has had a most successful year, and retains a corps of the finest teachers in all departments. The next term begins Sept. 19th. Miss Lawrence remains as principal.

ST. PAUL.—On the evening of his tin wedding anniversary the choir of St. John the Evangelist presented their rector, the Rev. Y. P. Morgan, with a bicycle.

The parishioners of St. Peter's commemorated their patron saint with special services beginning with a celebration of the Holy Eucharist and sermon by the rector, the Rev. A. T. Gesner. In the evening, the Rev. Stuart B. Purves, the former rector, delivered a sermon on the Divinity and Manhood of Christ, from the confession of St. Peter.

On the 3rd Sunday after Trinity, the priest in charge of St. Philip's mission (colored) presented to Bishop Gilbert some candidates for the Apostolic rite; this is the second class presented within the past few months. Mr. Cotton has established a celebration of the Blessed Sacrament every Sunday at 9 A M. in this mission in addition to his duties as rector of St James'.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. Theodore W. Clift, of the diocese of Nova Scotia, has accepted a call to the rectorship of St. Thaddeus church, Aikin, and will enter upon his duties Oct. 1st, next. Mr. Clift succeeds the Rev. E. C. Edgerton, who has been rector for the past 25 years, and who from feeble health has felt constrained to resign. The vestry in accepting it, elected him rector *emeritus*, and made provision for him for the remainder of his life.

By invitation Bishop Capers attended and took part in the jubilee services in St. John's church, Fayetteville, N.C., commemorative of the 50th anniversary of Bishop Watson, of East Carolina, to the priesthood. Bishop Capers was the consecrator in the Holy Eucharist. The attendance of clergy was very large. Dr. Patterson preached the sermon.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

St. Thomas' church, Greenville, has succeeded in raising $3 800 towards the erection of its new church, and when the remaining $200 is obtained, the work will be begun.

The Rev. John Fearnley, of Sewanee, preached the Commencement sermon at the Noble Institute, Anniston, and the literary address was made by Prof. B. L. Wiggins, vice-chancellor of the University of the South.

The Rev. R. P. Williams, rector of the church of the Holy Comforter, Montgomery, is endeavoring to establish a reading-room in the west end of that city, to break up the congregation of young men at the corner grocery.

St. Stephen's church, Eutaw, will probably build a rectory this summer.

The guild of St. John's church, Mobile, at its annual meeting held recently, reported eight chapters in the parish with 195 members, and $664 36 raised during the year, not including $175 for the Church home. The rector reported he had made 1,069 calls, held 148 services, delivered 148 sermons and addresses, attended 85 meetings, baptized 89, married 38 couples, buried 43 persons, and held 88 celebrations of the Holy Communion. The parish has 277 families, 1 227 persons, 779 communicants, and 44 have been confirmed during the year.

St. John's church, Montgomery, has been the recipient of two very handsome sanctuary lights presented by Dr. B. J. Baldwin, as a memorial of his wife. Two white marble angels resting upon veined marble vases, hold oxidized silver candelabra, each containing 19 candles. The inscription on one reads: "To the glory of God, and in memory of Mary Halitt Baldwin, died August 20th, 1894, aged 33 years," and on the other, "Blessed are the pure in heart, for they shall see God." The work is by J. & R. Lamb, of New York, though the marble work was done in Italy. They were used for the first time on Whitsunday.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

TIVERTON.—The mission of the Holy Trinity has just lost its clergyman, the Rev. J. C. Johnes, who has resigned. The work falls under the charge of the Ven. Archdeacon Tucker. Pending the appointment of a missionary the services will be regularly maintained by visiting clergymen.

NEWPORT.—All Saints' memorial chapel is in charge of the Rev. William Kirkus until the middle of July. On July 14th the Bishop of Delaware will take charge, and on Sunday, July 21st, the Rev. Dr. Eliphalet Mott Potter, president of Hobart College.

The Zabriskie memorial church of St. John the Evangelist, the Rev. E. L. Buckey, rector, is about to have a new choirmaster for its vested choir. The services are maintained with observance of most of the "five points," with increasing congregations. The Eucharist is celebrated daily. Recently the junior members of the vested choir were given a lawn party by Mrs. J. P. White. Notwithstanding a heavy fog from the bay, the boys greatly enjoyed their outing upon the hospitable grounds of their kind hostess, and had a merry time. In the evening a bountiful collation was served.

St. George's church, the Rev. Dr. E. G. Gilliat, rector, has just secured the services of an efficient assistant minister in the person of the Rev. John C. Johnes. The rector has remitted more than half of his salary to the assistant so as to increase the effectiveness of the parish work without burdening it financially. St. George's is in the midst of a large and growing part of the city and has a promising future before it.

At a meeting of the Society of the Cincinnati, of the State of Rhode Island, in the old State House, on the 4th of July, Bishop Perry, of Iowa, who is chaplain-general of the society, gave the benediction. The presiding officer was the aged Nathaniel Greene, M. D., LL. D., who is eldest male representative of Major Gen. Nathaniel Greene of the Revolutionary War. A paper was read by Hon. Asa Bird Gardner, of New York, an earnest Churchman, who is secretary-general of the society.

New York

Henry C. Potter, D.D., LL.D., Bishop

At the commencement at St. Austin's School, S. I., Bishop Potter distributed the prizes after the report for the year had been read by the Rev. G. E. Quaile, headmaster. The Bishop referred to the system of military schools so common in the United States. Some people, he said, scented danger in the fact that a large number of their public schools had lately adopted in a measure the military system. They had the idea that if a boy were taught to go through his drill, and to shoulder a musket, that he would be only too ready to seek an occasion to use it, or that the whole system might develop into one of "Jingoism." However, he did not think the danger a real one. He was glad that the United States did not maintain a big standing army, and that it was not devoted to that extreme militarism of which Germany was the most prominent example. The Bishop (who appeared in the robes of a Cambridge LL. D) remarked that it was the first time that he had worn them in America. There was some appropriateness in his doing so, for Cambridge enjoyed a world-wide reputation for its mathematics, and to-day he had the pleasure of commending the special excellence of the mathematics of St. Austin's School. Dress parade and a competition drill followed the distribution of prizes, and the Bishop was loudly cheered on his departure.

New Mexico and Arizona

John Mills Kendrick, D.D., Bishop

The annual convocation assembled in the church of the Good Shepherd, Silver City, on Thursday morning, June 13th. The convocation sermon, a very able one, was preached by the Rev. Edward Cross, priest in charge of the mission. The Bishop delivered his annual address, brief but practical, and the convocation was organized for business. The Rev. Frederick Bennett, of Santa Fe, was re-appointed secretary and registrar; Richard Palen, treasurer, and the Hon. L. Bradford Prince, chancellor. The Bishop announced to the convocation that he had appointed the Rev. W. L. Githens, of St. John's, Albuquerque, Archdeacon of New Mexico. Delegates to the General Convention: The Rev. W. L. Githens and Hon. L. Bradford Prince. The Bishop appointed as Standing Committee: The Rev. Messrs. W. L. Githens and Edward S. Cross, the Hon. L. Bradford Prince, and Dr. Wm. Harroun.

On Thursday evening the Rev. Prof. George Selby gave a lecture on Christian education, and on Friday evening the Rev. W. L. Githens one on Church history.

Business meetings of the convocation were held on Thursday and Friday mornings, and after Morning Prayer on Saturday at 9 o'clock, the convocation adjourned to meet in Santa Fe on the 3rd Thursday in June, 1896.

On Sunday morning there was full service with sermon and Holy Communion, while at night short missionary addresses were made by all the clergy present, the Bishop, in his own happy manner, closing the service.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Akeley Institute, Grand Haven, has added another year to its short but eventful history. Bishop Gillespie preached the baccalaureate sermon at St. John's church on the 1st Sunday after Trinity. Monday was Class Day and a beautiful American flag was raised on the campus in the morning. A literary and musical *soiree*, given in the evening by the senior class, was a pronounced success. On Tuesday evening friends of the school made a goodly audience to witness the presentation of Shakespeare's "Twelfth Night." Wednesday, commencement day proper, began with an early celebration of the Holy Communion in St. George's chapel. Later in the day, after Morning Prayer, the Rev. Dr. Prall, of St. John's church, Detroit, delivered an address, replete with good advice, on "Ideas." Diplomas were awarded and the Grace church prize for scholarship was won by Miss Florence Morgans. Lunch was served to members of the school and guests during the noon hour, at which short impromptu speeches were made by the Bishop and the Rev. Messrs. Prall, Hubbs, Law, and Wilkinson. Miss Rippey spoke for the class of '91 and Miss Morgans, in behalf of the class of '95 gave three cheers for Akeley Institute.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The young men's guild of St. Mary's church, the Rev. W. W. Bellinger, rector, is a very active organization and large in membership, as many as 100 having been present at one time. Its meetings are made especially interesting by the reading of papers on subjects of general interest followed by discussion. The topics chosen are political and literary as well as religious. The guild makes itself useful in parish work and promotes social life among the men of the church.

A very beautiful set of Communion linen, embroidered by the former deaconess, Miss Moody, has been lately presented to St. Ann's church, the Rev. Dr. R. F. Alsop, rector. The pieces of the set are: a fair linen cloth embroidered with vine, leaf, and cluster; Communion veil of fine linen embroidered in the centre and at the corners; two chalice veils fringed with lace and worked with monograms. There was presented at the same time another set of linen which the members of the vestment committee embroidered. A new departure has been taken at St. Ann's in establishing a Celebration, every Sunday in the month except the first, at 8 o'clock.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

The Rev. William W. Spear, D. D., a retired priest of the diocese, entered life eternal at his home in Ephrata, on Saturday evening, 29th ult., in the 83rd year of his age. He was born in New York, but was educated in the South. His theological studies were pursued at the General Theological Seminary in New York City, and after graduating therefrom he was ordained to the diaconate in 1834 by the late Bishop Ives of North Carolina. After filling various charges in the South, he became the first rector of St. Luke's church, 13th st., Philadelphia, where he remained for several years. Thence he went to Emmanuel church, Cumberland, Md., and subsequently was rector of St. James the Greater, at Bristol, Pa. In 1863, he was chaplain at the Episcopal Hospital, and also editor of *The Episcopal Recorder*, then a Church journal. He was secretary of the Student's Aid Society, afterwards changed to the Evangelical Education Society. He took a leading part in the organization of the churches of the Advent and Atonement, Philadelphia. For some years past, failing sight has prevented him from engaging in active work. On Wednesday, 3rd inst., his mortal remains were takhn to Philadelphia and interred in the family lot in North Laurel Hill cemetery, in the same grave with his wife, Emily Wilson Spear, who died in April, 1873. The services at the grave were conducted by Bishop Whitaker. One son survives him, the Rev. John Newton Spear, and a daughter, Miss E. E Spear.

The annual report of "The Corporation for the Relief of the Widows and Children of Clergymen" has recently been issued. The market value of the investments is $671,127 42 During the year, 6 clergymen, having paid their several premiums for 15 years, have received paid-up policies, and are relieved from any further burden. There are 210 policy holders, aggregating the sum of $392,807 50, the cash value of which is $250,021.89, and 17 depositors on interest, with $3,141.37 to their credit. Premiums on 7 forfeited policies held on deposit, $748.83. The probable value of all outstanding obligations to pay money is $253 912 09. The amount of legal claims paid during the year was $3 600; amount of gratuities paid during the past year, being those voted at the annual meeting, May 7, 1894, $11,300; total, $14 300. No policy can be taken out for a less sum than $500; nor can any clergyman insure his life for more than $5,000.

BRISTOL.—The new mission of St. Paul's, the outgrowth of the church of St. James the Greater, is increasing in the number of its attendants in so marked a degree as to necessitate the erection of a building to accommodate the congregation.

CONSHOHOCKEN.—At Calvary church, Bishop Whitaker, on the evening of June 28th, confirmed a class of 11 persons, presented by the rector, the Rev. Herbert J. Cook.

NORRISTOWN.—The corporation of St. John's church, the Rev. Isaac Gibson, rector, has purchased a house and lot in East Norristown for $1,050. The building is to be re-modeled for the East End mission.

WEST CHESTER.—An all-day Sunday school Institute was held under the auspices of the Diocesan Sunday School Association, in the church of the Holy Trinity, on Thursday, 20th ult. The services commenced at 10:30 A. M., Bishop Whitaker celebrating the Holy Communion and addressing those in attendance. Adjourning to the parish building, addresses were made by the Rev. Messrs. H. A. F. Hoyt, L. Caley, and H. L. Duhring. In the afternoon a model infant class was taught by Miss Serena M. North, followed

by addresses by the Rev. D. S. Hamilton, Miss Sellers, and Messrs. Wm. Waterall and Ewing L. Miller; concluding with a model teachers' lesson study conducted by Mr. Geo. C. Thomas. In the evening there were addresses made by the Rev. Messrs. J. B. Harding and H. Richard Harris.

Southern Ohio

Boyd Vincent, D.D., Bishop

On the evening of June 12th Bishop Vincent confirmed a class of seven adults at the mission in New Lexington. The class was presented by Archdeacon Edwards. This is the second class confirmed at the mission since it was started a few months ago by the archdeacon. Commencing with only one communicant in a strong sectarian community, and in the face of much opposition, there are now here 16 communicants and money in hand for the purchase of a church lot.

The 12th convocation of the Cincinnati deanery met in St. Mary's church, Hillsboro, on June 13th. At 10:30 A. M. there was a celebration of the Holy Communion, followed by a business session at 11:30. Very encouraging reports were made in regard to the work at Clifton Heights, Trinity, Cincinnati, and by Archdeacon Edwards in regard to the work among the colored people of Cincinnati. He stated he had secured sufficient funds for the support of a resident clergyman, and that one had already been called. At noon the Rev. Thomas J. Melish conducted a devotional half hour, when he made an excellent address to the clergy. In the afternoon the following instructive papers were read and thoroughly discussed: "Early Liturgies in the Church," by the Rev. Dwight S. Marfield; "The function of religion in modern life," by the Rev. Frank W. Bope; "The Church and the fresh air work," by the Rev. C. K. Benedict. In the evening a missionary service was held, with addresses by Bishop Vincent and Archdeacon Edwards. On the evening before Bishop Vincent confirmed a class of six, presented by the Rev. D. C. Wright.

On the evening of June 10th, the 6th convocation of the Columbus deanery met in Zion church, Dresden. After a short service there were ten-minute addresses on the following subjects: "The Church a visible kingdom," by the dean; "The Apostles' doctrine," by the Rev. William H. Hampton; "The Apostles' fellowship," by the Rev. Geo. P. Torrence; "The breaking of bread," by the Rev. R. R. Graham; "The prayers," by the Rev. William E. Rambo. The next morning at 9 there was a Celebration and sermon by Dean Torrence on "Be ye workers together with God." At the business session following, the Rev. R. R. Graham was elected dean and the Rev. Wm. E. Rambo, secretary. The convocation by vote decided to raise within the deanery during the coming year the sum of $1,862 for diocesan missions, the same to be apportioned among the several parishes and missions. At 12 M. Bishop Vincent held a Confirmation service and confirmed five, presented by the Rev. Louis E. Durr. In the afternoon the following papers were read and thoroughly discussed: "Parochial work in scattered communities," by the Rev. John T. Foster; "Parish visiting," by the Rev. N. N. Badger; "The visitation of the sick," by the Rev. John F. Ohl, D.D. At the missionary service in the evening, addresses were made by Dean Graham and the Rev. Messrs. Torrence, Foster, Badger, and McCutcheon. The next meeting of the convocation will be held in Worthington.

Oklahoma and Indian Territory

Francis Key Brooke, S. T. D., Bishop

The Bishop recently visited some of the missions under the care of the Rev. D. A. Sanford. He was accompanied on this trip by his wife, as also by the wife of the missionary. Sunday, May 26th, was spent at the Seger Indian Industrial School, situated 55 miles southwest from El Reno. Services were held both morning and evening at the school. One person was confirmed. In the afternoon the older Indians were gathered and addressed through interpreters. This place seems to be a favorable opening for work among the Cheyenne and Arapahoe Indians. In an hour of need this Seger colony was much befriended some years ago by Church people at the East. Our missionaries are therefore warmly welcomed at this school and colony. On Monday, May 27th, the first service was held at Cloud Chief, the county seat of Washita Co. On Tuesday the Rainy Mountain School, on the Kiowa and Comanche reservation, 60 miles from the railroad, was visited. At this isolated spot a marked culture and refinement prevail, which must evidently have an elevating influence upon the Indian children. Special preparations had been made for this visit, and the services held were most profitable. On Wednesday, the 29th, Evening Prayer was said at Ft. Sill, when a class of six young people was presented for Confirmation. The next day, being Decoration Day, in addition to the services held, the Bishop, by invitation of the commanding officer, delivered an address at the cemetery at the decoration of the soldiers' graves. On Friday (31st), service was held in the little chapel at Anadarko, built some 12 years ago by the Rev. Mr. Wicks, who came here as missionary to the Indians. Sunday, June 2nd, the Bishop officiated at Chickasha, Ind. Ter., an important railroad town, where we have a few earnest people. Monday, June 10th, the Bishop visited the Okarche neighborhood, where we have a few people living on farms and where two young persons were presented for Confirmation.

Among the Cheyenne Indians several are under instruction for Confirmation and will be presented later. Our Indian deacon is helpful, acting as interpreter and assisting in other ways among his own people. Within a year eight children and adults from this tribe have been baptized. The work at the government boarding schools among the children has been most encouraging. At these schools Church services have been regularly held in English.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

WELLSVILLE.—Bishop Coxe recently visited St. John's church, the Rev. L. A. Whitcomb, rector, and confirmed nine persons. Previous to Mr. Whitcomb's incumbency, the parish had been vacant for several years. By the self-denying and vigorous efforts of the people, they have freed themselves entirely from debt upon their church property, and during the present rectorship have not been dependent upon the mission fund. They have also paid in full the diocesan assessment. St. John's is steadily growing in numbers, and in the regard of people who love a beautiful and impressive service, associated with steadfastness in "the Faith once delivered." The rector is also conducting regular services at St. Philip's, Belmont, where the attendance is improving, and the interest increasing.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

Mrs. Mary E. Hamilton who has been engaged in the work of the Orphanage of the Good Shepherd since November, 1893, was received as a deaconess by the Bishop of Kentucky on the 2nd day of May in Christ church cathedral. She will be known as Sister Mary.

Vermont

Arthur C. A. Hall, D.D., Bishop

The two diocesan schools, Bishop Hopkins' Hall and the Vermont Episcopal Institute, both situated at Rock Point, Burlington, have just closed a prosperous year, and many applications are already received for entrance at the beginning of the autumn term.

The new episcopal residence stands on the site of the original house built by Bishop Hopkins some fifty years ago, on the highest point in the Rock Point estate, about equi-distant from the two schools—the Vermont Episcopal Institute for boys and Bishop Hopkins Hall for girls—a third of a mile from each. The new house, following the simple lines of the old, is of plain material—common red brick and local stone. The main entrance is reached by a private roadway. Over the porch of this entrance are the "arms" of the diocese—the pastoral staff, the mountains and wheat sheaves of the State coat of arms, and (as indicating the French discovery and occupation of the country) the *fleur de lis* of the arms of old France, with the motto *Veritas liberabit vos*, "The truth shall make you free," the State motto being "Freedom and Unity." Passing through the vestibule, one enters a large hall, the common room of the house, with a wide fire-place and windows opening upon the piazza which overlooks the lake. The chief room out from the hall is the library—a long, narrow room divided into alcoves by book-stacks similar in design to those in the library of Merton College, Oxford, Eng., the oldest collegiate building at Oxford. One book-stack omitted on one side gives space for a fire-place, faced with native marble, and having the diocesan arms emblazoned amid carving in the oak mantel. Above this are pictures of the three bishops who have exercised jurisdiction in Vermont—Bishops Griswold, Hopkins, and Bissell—the first of these having been Bishop of the old "Eastern Diocese," which included the whole of New England except Connecticut; also a portrait of Mr. John D. Jones, to whose generosity the library building is due, since the house which Bishop Bissell occupied in Burlington was his gift, and by his permission was sold, on condition that the money realized should be put into a new house for the Bishop, a part of which should consist of a proper library bearing his name. The names of the chief contributors to the library will be painted on panels on the book-stacks—the former and present bishops of the diocese, the society of St. John the Evangelist, the late Rev. Moses P. Stickney of this diocese, and the late Dr. George Cheyne Shattuck, of Boston. A good-sized fire-proof vault for preserving diocesan records has been built out from the library under the main stairway. Connected with both the hall and the library is the Bishop's study. On the ground floor are also the chaplain's study, the house-keeper's room, the dining-room, and the kitchen department. The main stairway leads directly from the hall to the chapel, which is over the library and Bishop's study. The arrangement is that of a college chapel, with sanctuary, choir (containing 10 stalls), and ante-chapel, divided from the choir by a handsome carved oak screen. The entire chapel is panelled in oak, the walls above being painted. The altar and reredos are given in memory of Miss Caroline Louisa Gardiner, by her brother, Mr. Charles P. Gardiner, and his wife, of Brookline, Mass. The screen is in memory of Mr. John P. Tarbell, another old Boston friend of the Bishop's, the gift of his family. The rest of the chapel fittings, and furniture was given by friends of the Bishop in England out of gratitude for his ministrations in the old country in 1892 and 1893. The illuminated presentation address which accompanied them, hangs framed on the wall of the ante-chapel. The sacred vessels and the altar cross were the offerings of two Boston friends. Carved on the beam of the screen and painted around the side walls of the chapel are the words (in Latin) from Wisdom ix: 4, 10, as a prayer for the chief pastor of the diocese:

> Give me wisdom that sitteth by Thy throne, and reject me not from among Thy children. O send her out of Thy holy heavens and from the throne of Thy glory, that being present she may labour with me, that I may know what is pleasing unto Thee.

Linen vestments for use in the chapel have been presented by some Churchwomen of the diocese. The remainder of the second floor has five bed-rooms, a good-sized dormitory, and rooms for the servants. All the linen needed for the house—a bountiful supply—was presented by Churchwomen of Burlington. The Bishop's study was entirely furnished by his friends and former parishioners in Boston. A commodious cellar, with laundry, etc., is gained by the slope of the ground towards the lake. The house is literally "founded upon a rock," which was blasted for the foundations. The diocese is indebted for this commodious and dignified residence for its bishops to the munificence of Mr. and Mrs. Henry Wells and Mr. Frederick Wells, of Burlington, who gave $11,000 towards the building, the balance coming from the sale of the former Bishop's house in the city, already referred to. The architect, who not only designed the house, but also selected the greater part of the furniture, was Mr. R. Clipston Sturgis, of Boston.

WINOOSKI.—Early Celebrations are to be held every Sunday at Trinity church, and the new rector, the Rev. C. W. McCully, is to hold services on each holy day.

SWANTON.—This parish has been for a long time vacant, but is now possessed of a rector, and steps are to be taken towards erecting a new church, the present structure being inadequate.

Newark

Thomas Alfred Starkey, D. D., Bishop

The diocesan branch of the Church Periodical Club is doing splendid work, in number of persons contributing being surpassed by only three other dioceses, and these the three largest of the Church. In St. Stephen's parish, Newark, alone there are 14 papers and magazines sent; while in the diocese there are 395, and 434 books have been given during the year. In addition, this branch has donated five Bibles, one New Testament, 526 Prayer Books, 1,010 hymnals, 55 Sunday school papers, 270 Sunday school cards, 673 Christmas cards, 145 Easter cards, 142 pieces of music, and 333 Sunday school service books. The "odd numbers" amounted to 7,512. The correspondent is Mrs. H. L. Booraem, No. 16 Fulton st., Newark, N. J.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Church Temperance Society have services in a tent at the corner of Third and Q. sts. every evening. The Rev. Albert E. George has interested all the Christian bodies in the peninsular district, and large congregations are found in the tent at the afternoon service at 4, which is under his charge.

The mission house, belonging to St. Stephen's church, and located on Washington st., between Florence and Decatur sts., is under the efficient charge of a layman who holds services every evening, which are largely attended by persons from the streets.

SOUTHBOROUGH.—The rector of St. Mark's church will spend two months and a half in Europe. The church now has a fund of $500 for a parish house.

BROOKLINE.—The garden party held recently in the interests of the building fund of All Saints' church yielded a large sum for this cause.

WALTHAM.—Christ church has been sold to the Roman Catholics for $8,000. The new church building will be more centrally located, and until it is built the parishioners will worship in a hall.

HOLYOKE.—The Woman's Auxiliary in St. Paul's church meet every week in the parish house, where fancy and useful articles are on hand for sale. The Young People's Society have given $25 towards paying the running expenses of the parish house. An average attendance of 18 has marked the meetings of the Girls' Friendly Society. At their recent sale $10 were made, which was used in entertaining 18 members of the Springfield branch of the same Society on May 28th.

BOSTON.—A branch of the Brotherhood of St. Andrew is being formed in St. Augustine's church.

The Living Church

Chicago, July 13, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

ALTHOUGH the Bishop of London made no sign while the notorious divorce marriage, which has caused so much discussion in England, was pending, he has made it very clear by his action in convocation what his personal attitude is with regard to the marriage of a person who has been divorced on account of his sin against the conjugal bond. "Here is a man," he said, "who profits by his own wrong. He is to set himself free from the bond of marriage by a wicked act, and having so set himself free, he is to be allowed, without indicating in any way that he is repentant for the sin he has committed, to come and demand the blessing of the Church upon his contracting a new union, which, for all any man can say, he may be as likely as not to treat just as he has treated the other. Such a scandal as this seems to me intolerable. I have at all times directed the clergy, whenever there has been proper opportunity for it, not to administer the Holy Communion to guilty parties who have been married after a divorce, until I myself have had very satisfactory proof that there is real penitence." Under English law there is no way in which the Bishop could punish a priest who disregarded this direction (unless, indeed, it happened to be a curate, whose license might be taken from him), therefore it is entirely within the spiritual sphere. This being the case, one wonders why the Bishop does not "direct" his clergy not to perform such marriages. But the idiosyncrasies of the English mind, where relations of Church and State are concerned, are past American understanding.

The League of Catholic Unity

We printed the other day the address of the "League of Catholic Unity," an association of Christian ministers of several denominations which has lately been formed upon the basis of the Quadrilateral of 1886. It embraces representatives of the following denominations, namely: Baptist, Congregational, Episcopal, Dutch and German Reformed, Lutheran, and Methodist. The names are distributed under three heads, according to the form of ecclesiastical government to which the signers respectively regard themselves as belonging, Congregational, Presbyterial, and Episcopal. This betrays the fact that it is the character of the ministry which is considered to be of crucial importance; in other words, all other points are regarded as inferior to the matter of the Historic Episcopate. A brief examination shows that the theory of unity which this programme contemplates is that which Dr. Shields has elaborated in various essays, and especially in his little book on the subject.

The address is couched in moderate and careful language, and by the breadth of its liberality is well calculated, at a period when there is a general tendency to disparage the value of dogmatic truth, to exercise a powerful fascination upon many minds.

The signers propose the four principles of Church unity set forth by the bishops at Chicago in 1886, and "amended" by the Lambeth Conference in 1888 "as worthy of most thoughtful consideration," and recommend that they be carefully studied in connection with "the authoritative standards of doctrine, worship, and government adopted by the different bodies of Christians into which the English-speaking races are divided." At the same time they furnish us with a short commentary of their own on each of the four Articles. It is significant that the words with which the Quadrilateral is introduced in the Chicago Declaration are quietly ignored. This is doubtless because of the claim of authority which those words embody, which sheds a very strong light upon the sense in which the four articles were intended to be understood by the American bishops. But it is evident that no union of denominations can be achieved without relegating the principle of authority to the background.

In accordance with the recommendation of the address, we venture to present a few reflections upon the programme which it enunciates.

In the first place, it will be profitable to consider what this scheme of unity demands from the non-Episcopal denominations. *The Independent* has answered this from its own point of view as one of the most influential organs of those denominations. Conceding, as it does, the claim of the members of the League, that the other three articles, on the Bible, the Creeds, and the Sacraments, present no difficulty, it fastens upon the fourth, which has all along been the crucial point in this discussion, so far as the non-Episcopal denominations are concerned. The signers of the address say:

> The Historic Episcopate in various forms already prevails extensively throughout the Christian world; and, as connected with the Scriptures, the Creeds, and the Sacraments, it might become a bond of organic unity among the Christian denominations by completing their Congregational, Presbyterial, or Episcopal systems, and at length re combining them normally in one Holy, Catholic, and Apostolic Church.

"Here again," says *The Independent*, "we are brought up sharp against the one great barrier to Christian unity presented by the Chicago-Lambeth platform. It is of little use any longer to say that by the Historic Episcopate is here meant anything else than the Episcopal understanding of that episcopate. All the rest of us believe that the real historic and apostolic episcopate was not this Historic Episcopate at all, but a local pastorate. This view, however, is barred in all negotiations on the basis of this platform; and the signers of this paper allow the episcopal definition [*i.e.* the definition of the Episcopal Church] when they propose that denominations possessing Congregational or Presbyterial systems shall 'complete' them, that is (for it can mean nothing else) by adopting the Historic Episcopate. If that is done the denominations will then cease, of course, to be any longer Congregational or Presbyterian; and we understand that this league of Catholic unity proposes that all other Protestant Christians shall adopt a form of episcopacy as a condition of unity."

The Independent is unquestionably right. This is what the denominations are, on this platform, required to give up; namely, the special character of their ministry and Church government; and to accept in its place a ministry and government of an episcopal character. Moreover, this episcopacy is to be that which the Episcopal Church possesses, and is to be conferred by that Church. All other episcopates are ruled out, both the pastor-bishop of the Presbyterians and the nearer imitation of the Church which the Methodist Episcopal body has devised. This concession is emphasized by the classification of the Presbyterian ministers under the head of "Presbyterial" simply, and especially by the presence, under the same head, of a well-known Methodist name. Dr. Harrower, evidently, so far as he is himself concerned, by this signature quietly gives up all claim for the Methodist bishops as members of the "Historic Episcopate."

It is worth consideration why this should be so? Why is the "Episcopal definition" of the episcopate regarded as the only one worth considering? We have often been reminded that the Episcopal Church is a comparatively insignificant body among the hosts of Christian sects in America. *The Independent* is "bothered" to understand why this episcopate should be chosen rather than some other, and can only conjecture that it may be because Episcopalians are less willing to yield points of polity than other denominations. It would seem then that the secret of the matter is that it has been thought well to humor this rather bigoted sect in a matter which is not itself of any vital importance. This, however, does not seem to us an adequate explanation. Certainly, we have not, heretofore, detected any great inclination to tolerate exclusive Episcopal claims on the part of men who were not convinced of their essential character, and what is here proposed is so revolutionary in its results upon non-Episcopal denominations that it is hard to believe that there is not some reason of a much more vital and essential character than appears on the surface, why this concession should be entertained by representative men. The address itself does not throw much light upon the matter, since it simply appeals to the wide extension of this Historic Episcopate throughout the Christian world, referring of course to the Latin and Oriental Churches which most of those whom these gentlemen represent, have been accustomed to regard as little better than forms of heathenism.

What then is the consideration which has so weighed with the Congregational and Presbyterian members of the league as to induce them to acknowledge that their ministerial character needs "completing?" Since no motive sufficiently adequate has been expressed, we are left to conclude that in the background stands the spectre of "Apostolic Succession," that, undefined though it may be, the idea of a visible Catholic Church, founded by Christ and His Apostles, possessed of an authority which no body of mere human origin can have, is exercising the fascination which it always carries where it has once found even a partial hearing.

The second point to be considered, is the demand which this programme makes upon the Episcopal Church. We are very likely to be told that the Church is not, in reality, required to give up anything at all. But here the comments of the address upon the four points are exceedingly instructive. In the first place, all the differences of all the denominations included in this scheme of union, as to the inspiration and interpretation of the Holy Scriptures, are to be allowed. Thus the character and meaning of the Scriptures become a matter of pure private judgment. When it is said that "the Holy Scriptures are already our accepted rule of faith," we are forced to conclude that it is the special interpretation of each denomination (and why not of each individual?) which is really meant.

Next, while the authority of the Apostles' and Nicene Creeds is asserted in terms, it is immediately added that this does not preclude the more particular confessions of each denomination. The Augsburg Confession, the Heidelberg Catechism, the Thirty-nine Articles, and the Westminster Catechism, are cited as examples. The Churchman desires to know whether the Church Catechism and the doctrinal expressions of the Prayer Book throughout are included in this category. There can be but one answer to this question consistent with the general position. The Church Catechism and Prayer Book doctrine must be included. What then is the result? All who enter into this alliance are bound to tolerate the special doctrines of each other's formularies as all alike matters of pious opinion. The Catholic Christian who sees in the Prayer Book a compendium of the Catholic heritage of the Church, the Catholic interpretation, and, therefore, the only true interpretation, of the Scriptures and Creeds, is asked to hold these things in future, not as essential truth, exclusive of anything else, but

as only the special interpretations of his own particular body. So long as the Creeds are accepted in words, no "fixity of interpretation" can be demanded. Catholic theology, or theology claiming positive authority, would thus reach the vanishing point. For Catholic truth ceases to be Catholic when it is no longer held as authoritative but simply as a matter of preference or of private judgment.

A similar criticism attaches to the third point. The Sacraments are said to be "already recognized among us as badges and media of Church membership, although we do not yet agree as to particular modes of their administration or special qualifications for their acceptance, or even theories of their efficacy." As usual, only the two sacraments "generally necessary to salvation" as the Church Catechism tells us, in conformity with the Catholic "theory" of their efficacy, find mention in this scheme. There are others, whether anyone pleases to call them Sacraments or not, which are a part of the heritage of the Church, and which she can never yield, or allow to be considered matters of mere preference or choice without proving false to her trust. But the important point here is that in the case of the two great sacraments themselves, nothing is insisted upon except their administration with certain words and elements. All teaching or doctrine concerning them is characterized as "theory," and left absolutely open. The whole range of teaching from Zwinglianism to the Roman transubstantiation is alike relegated to the sphere of speculation. A man may believe what he likes about the Sacraments so long as he administers them in the way prescribed. This is a tolerably extreme form of the *opus operatum*.

The Protestant denominations having given up the claim that the differences which separate them from each other are in any way essential or authoritative, it is demanded of the Church that she shall take the same position with regard to the whole sphere of teaching and practice which she has received from the undivided Church and which constitute a great part of her claim to be a member of the organic Church of Christ and His Apostles. She may continue to teach these things, but without detriment to other systems of teaching of quite a different character. She must cease to teach anything as having authority. In return for this, these denominations will accept "an episcopal form of government," having a shadow of authority without the substance.

Such appears to us to be the meaning of the programme the eminent signers of this address have put before us. We agree with *The Independent* that such a scheme "magnifies the formal instead of the essential, which is the greatest danger in religion." We also "see no light in this proposition. We rejoice in the brotherly spirit which prompts it, but it is directed to a wrong method." The unity which would result from this plan would not be "Catholic Unity," unless the word "Catholic" is used in a very new and modern sense.

Five Minute Talks

BY CLINTON LOCKE

XX.

In our last talk but one I tried to give some good practical answers to the question, "Why God permits evil in the world," but I know very well people will say: "Your answer may be a good one, but why do innocent people have to undergo all this pain and suffering?" "People who do not choose evil, why do they have to suffer evil? Take children, innocent women, good and noble men, and all the brute creation who have no power of choice, why do they often have to undergo such agonies and bear so much unmerited suffering?"

Now just as in the "Origin of Evil," so in "Pain and Sorrow" there are great depths which the keenest intellect has never been able to fathom, but if some reasons for the good of suffering can be shown, does it not prove pretty clearly that if we knew enough, other reasons would come to light; that the darkness on the subject comes from our not having eyes keen enough to pierce it. Let me see whether I cannot give some well-founded answers to the query: "Why do the innocent have to suffer?"

In the first place, pain is the best thing in the world to keep us from greater pain. Unless pain attached to certain acts we would all die before our time. If a burnt child did not dread the fire, why it would run into the fire the next chance it got, and perish. The pain keeps it away, and saves it. If I did not get a pain in my stomach from eating wrong food, I would be eating something very bad for me all the time, and very soon my body would become poisoned, and I would die. Every one soon gets to know that pain is a signal for the stopping of certain things, so in that way pain is one of our best friends.

Then again, if you will run over in your memory the lives of men and women who have been of much use in the world, and are much known, you will probably find that they are people who have had to suffer a great deal, and that suffering has made them greatly what they are. Take Dante, his life was one of great sorrow and trial, and it gave him an insight into life that nothing else could have done. Suffering develops patience, cheerfulness, unselfishness. I know you will say that it does not always act in that way, that it sometimes hardens people, and makes them very bitter. That is true, but you can say of the fire which warms you and cooks your food, that it can destroy your property and burn up your child; that, however, does not controvert the truth that fire is a great blessing. That a good thing is sometimes perverted to a bad purpose is no proof against its being a good thing. Our free will is responsible for that.

Then again, pain and suffering makes us a great deal more pitiful and sympathetic. There is an old Latin line which put in English reads: "Not ignorant of suffering, I know how to succor others," and nothing could be truer. If you want sympathy you will not find it in some boy who knows nothing about life, but in some one who has buffeted its waves and tasted its bitter cups. He can enter into your feelings and do you good. Again, I do not believe there ever was developed any very strong, self-reliant character, without suffering. People born with silver spoons in their mouths sometimes amount to something, but it is the exception. It takes adversity, it takes struggle, to make a man evolve his best gifts, and rise to his highest usefulness. Darwin says somewhere that he is sure he would not have done half the work he did, if he had not been so troubled with ill health.

But the question will be pressed: Why do so many innocent people have to suffer, as for example, those destroyed by floods, or earthquakes, or cholera? Why do mothers have to undergo the agony of seeing their little innocent children taken from them before they can speak? Now all nature is under great laws, the winds, the waves, the germs. Certain causes will produce certain effects. Our experience teaches us this, and we feel that unless this were so, unless we could always rely on fire producing heat, and seeds planted producing fruit, life would be perfectly intolerable. If we did not know that we were in a kingdom of laws, how could we transact business, make promises, engage in undertakings? Uncertainty about the seasons, or the effect of this or that process, would paralyze everything. Now if law must prevail, it is perfectly impossible, without a miracle, to prevent its often hurting innocent people. If the laws of sanitation are so violated that cholera breaks out, why innocent and good people have to die as well as evil and guilty. If children or their parents violate the laws of health, they must perish, no matter how dear they are.

Do you think that exceptions ought to be made in your favor, and that your house in cholera seasons ought to be marked by God, so that the angel of the pestilence would pass over it? Such a thing could not be. If God should break the laws of nature for you, He ought to do it for the next person, and if He kept breaking it for every case, utter confusion would ensue. Just imagine us the victims of chance or caprice. Laws are made to produce the greatest good to the greatest number, and some have to suffer when they come athwart them. Do not let this keep you from prayer. There is a law for that as for other things, and as God harmonizes all laws, so He does that, and it works just as all other laws work, under His loving care.

The Late Rev. Wm. G. French

BY THE REV. JOSEPH W. MURPHY

My object in writing is not so much to say something myself, in honor of him who has lately gone to his rest after a life of eminent usefulness, as to reproduce one of the noblest testimonials ever written. I was one of his associates at Valle Crucis, one of the youngest, however, with Bland, Barber, and others receiving instruction. The older ones, such as Prout, Stiles, and Gries (all now at rest), and Passmore, Buxton, Maison, and others, were in better position to know and appreciate aright Mr. French's character, ability, and service. We all though, I am sure, will agree that his was a noble example of self-denial, well worthy of being held up for imitation by workers in the Master's vineyard, and that truly good work was done at Valle Crucis and neighborhood under his leadership as well as by himself afterwards elsewhere.

The testimonial referred to was headed "William Gaul," and signed "An Old Missionary," and was printed in *The Church Journal* in Hopkins' time. Of the date I have kept no record, but that William Gaul was William French I am confident, and that the author was the Rev. Henry H. Prout, I know. This is the article:

"Thirty years and more of work in the Church have left marks on the frame and countenance of my friend William Gaul. Gaul is fastidiously and recklessly honest. He is loyal to the truth wherever he finds it, and is the indignant hater of sham and pretense. Having never forgotten that he is signed with the sign of the Cross, he has fled from easy-goingness all his life. To take up and bear Christ's Cross he supposes is the law of Christ's kingdom. A burden of duty, a struggle for truth, have always had a sort of fascination in his eyes. He would rather climb to the height of the loftiest mountain than be set down on its top from an aerial chariot. There is probably a poetic vein in his temperament, for he has always seemed delighted with the vast thunder of the ocean when its waves clap their hands in the stormy strife. Gaul as a clergyman worked in places that other clergymen avoided. He did not inquire for the rich or the cultivated, but spoke to men as men, the soul of each one of whom was precious beyond estimate. You should have seen him go to the cabins of the degraded, to speak to them the word which God had given him to speak. You should have witnessed his serene, disciplined way, and the steadiness of his manner of ministering to the poor in Christ's name; for my friend has the cultivated discipline of a scholar, and this chastens his zeal and makes it effective.

"Singleness of heart and purpose has, in his case, brought a peculiar reward; for a great temptation once overtook my friend. He found people defending his Creed with sophistical arguments, and also assailing what he had been taught to suppose error with weapons of sophistry; and so, from youthful ingenuousness, he came near abandoning his old hereditary Creed, and adopting the maligned error. It was the impulsive chivalry of a noble nature, that he would be just to an enemy, and would not believe what was not legitimately proved. Thus the unscrupulous folly of shallow champions of the truth came near throwing him off his balance; but his unreproachable honesty of heart saved him. It was for the time, however, a sore struggle. It was not in Gaul's nature to decline a challenge to encounter danger, and he entered on the Enchanted Ground, and in the fray with Giant Error was thrown down; but (borrowing the figure) Great Heart came to his relief, and he passed on with battered shield to a firm standing point.

Perhaps I am betraying my unfitness for sketching a character I love by a manifest tendency to indiscriminating eulogy. Once for all then, my friend has faults; nevertheless, he is much of a pilgrim, such as a certain old character dreamed about—a warrior pilgrim. * * * William Gaul has never forgotten that he is a watchman stationed to warn the people—sent a messenger in search of Christ's sheep scattered abroad in the midst of this naughty world, that he might bring them to the Shepherd's fold.

"Thirty years is something when lived in this way. Add twenty-five years preparatory, in considerable

part spent in training for his work, and you have fifty-five years—just the age when a man is in maturity and sound balance of character."

The figures given in last paragraph show that the article was written in about 1868. Since then, though at that time Mr. French's health was badly broken down, much of his best work was done, and the Corporate Church did appreciate his work and show its appreciation in a way which his friend feared it would not. Some of the article is omitted, not because objectionable or untimely, but for fear of asking too much room. The whole is well worthy of being read and pondered over as a specimen of polished writing, and admired as alike honorable to the writer, H. H. Prout, and his friend, W. G. French.

The English Church Before Henry VIII.

FROM AN ADDRESS BY THE BISHOP OF GLASGOW

It is impossible to deny but that among many people there is a widespread notion that up till the time of Henry VIII. the English Church was a mere dependency of the Church of Rome, and that the present Church of England was a product of the sixteenth century. Even so distinguished an historian as Lord Macaulay writes as follows: "The Government needed the support of the Protestants, and the Protestants needed the protection of the Government. Much was, therefore, given up on both sides; a union was effected; and the fruit of that union was the Church of England" (vol. i. p. 51). No, the Church of England had a previous history of many centuries before the Reformation, and during that previous history she had been continually resisting the encroachments of the Church of Rome.

More than 1,200 years ago the notorious Bishop Wilfred presumed to appeal from a decision of Archbishop Theodore to the Pope. The Pope decided in his favor, and Wilfred returned to England with a Papal letter, in which the Pope directed that he should be re-instated in his see. King Oswy summoned his wise men to Whitby to consider what course should be taken. They decided to imprison Wilfred, and, as Bishop Wilfred's chaplain informs us, they flung the Pope's letter away.

And this act of resistance to papal interference has many parallels. When Gregory VII. called on William the Conqueror to do fealty for his realm, the king solemnly refused to admit the claim. "Fealty," he said, "I have never willed to do; nor do I will to do it now." The very first article of the Great Charter won by Archbishop Langton and the Barons from King John, asserted the liberty of the Church: "The Church of England shall be free, and hold her rights entire." When Archbishop Winchelsea, who had been too submissive to the Pope, requested, on the death of Pope Boniface, permission to leave the kingdom, Edward answered: "Permission to leave the kingdom I willingly give thee, but permission to return, never" (Hore, p. 196). The Statute of Mortmain, the Statute of Provisors, the Statute of Præmunire, were all framed by English statesmen, accepted by English parliaments, and assented to by English kings, with a view to curb the illegal intrusion of popes. Just as in the "Arabian Nights" we read how Sinbad the Sailor shook off at last the old man of the sea, and remained the same identical Sinbad after he had done so as he had been before he was burdened with his intolerable load, so in the sixteenth century, by her own action, the Church of England, with the consent of her convocations, as well as the authority of parliament, shook off at last the terrible incubus of papal supremacy, and remained the same Church as she had previously been, but free.

Letters to the Editor

A SUBSTITUTE SUGGESTED

To the Editor of The Living Church:

Please allow me sufficient space in your valuable paper to suggest a substitute for the "declaration" proposed by the "commission:"

In the Name of the Father, and of the Son, etc., we, the National Council of the Branch of the Holy Catholic Church, known as "the Protestant Episcopal Church in the United States of America," in amendment and in place of its present constitution and canons, do enact as follows:—

It appears to me that a brief prefatory declaration like this would as really express our claims to Catholicity as a longer one, while it would have an abundance of the best precedents in its favor, including analogous declarations by the first four General Councils, and that it could in no way be regarded as "dangerous."

Buffalo, N. Y. F. GRANGER.

EXCHANGE WITH ENGLISH CHURCH PAPERS

To the Editor of The Living Church:

I have to thank the numerous friends who have, in response to my notice, applied for exchanges with the *Church Times* and *Church Review*, and LIVING CHURCH. Up to the time of writing I have received 31 applications for an exchange; 20 of these have I been able to arrange, and hope to do so for the other eleven in time, if the applicants will only have a little patience. I have not been able up to the present to reply individually to each applicant. I would have it understood that though I have given your readers a preference between the *Times* and *Review*, I do not bind myself to abide by their preference, though I will do my utmost to do so. If there are any others who would like an exchange as above or with the *Illustrated Church News* (another excellent English Church paper), I would ask them to let me know at once. RASMUS R. MADSEN.

22 Rossett st, Liverpool.

CHURCH UNITY

To the Editor of The Living Church:

As American secretary of the "Association for the Promotion of the Unity of Christendom," I hereby submit an official list of churches where Celebrations were held during Rogation-tide for the society. A. J. ARNOLD.

Christ church, Media, Pa.

St. Mary the Virgin,	San Francisco, Cal.
Ascension,	Salida, Colo.
Holy Trinity,	South Pueblo, Colo.
Christ,	Denver, Colo.
Ascension,	Pueblo, Colo.
Incarnation,	Washington, D. C.
St. James',	" "
St. Peter's,	Key West, Fla.
St. Mary's,	East St. Louis, Ill.
Christ,	Bastrop, La.
Holy Cross,	Westminster, Md.
St. Paul's,	Sharpsburg, "
" "	Marquette, Mich.
St. Thomas',	Trenton, "
Seabury Divinity school,	Faribault, Minn.
Holy Communion,	Redwood Falls, Minn.
Trinity,	Asheville, N. C.
Grace,	Manchester, N. H.
St. John's,	Newark, N. J.
" "	Bayonne, N. J.
Our Saviour,	Camden, N. J.
St. John's,	" "
Trinity,	Vineland, N. J.
St. John's,	Delhi, N. Y.
St. John's School,	Manlius, N. Y.
All Saints',	Hudson, N. Y.
Grace,	Elmira, N. Y.
Resurrection,	Richmond Hills, N. Y.
Oratory, Dr. Batterson,	New York.
Bethesda,	Saratoga Springs, N. Y.
St. Barnabas',	Buffalo, N. Y.
St. Peter's,	Bainbridge, N. Y.
St. James',	Cleveland, O.
Good Shepherd,	Portland, Ore.
St. Clement's,	Philadelphia, Pa.
St. James',	" "
St. Elizabeth's,	" "
St Timothy's,	" "
Evangelists,	" "
St. Mary's,	" "
Christ,	Media, Pa.
St. Alban's,	Erie, "
St. John's,	Walhalla, S. C.
St. Mary's,	Mitchell, So. Dakota.
St. Paul's,	Port Townsend, Wash.
Cathedral,	Fond du Lac, Wis.
"	Milwaukee, "
St. Sylvanus,	Nashotah, "
St. John's,	Elkhorn, "
St. Mark's,	Oconto, "
St. John's,	Wausau, "

UNNECESSARY CONSCIENTIOUSNESS

To the Editor of The Living Church:

In view of the action of the late General Assembly in refusing to take any measures with reference to Christian Unity unless parity shall have been first conceded, I beg leave to say a few words. In the Acts we read of "*apostoloi kai presbuteroi.*" Surely this settles two points: (*a*) "Apostles" are not the same as "elders." (*b*) They are above or "over" *epi skopoi*. A parallel phrase in our own country is "presidents and vice-presidents." The first is superior to the second, and their authority is by no means co-equal.

SS. Timothy and Titus were consecrated "by the laying on of my [St. Paul's] hands." They obtained a "gift" thereby. What? (*a*) "To ordain elders in every city," *i. e.*, exclusive powers of inceptive ordination; (*b*) "Not to receive an accusation against an elder (*not* fellow-elder) except in the presence of two or three witnesses," *i. e.*, discipline clerical; (*c*) To set in order "in every city" "the things that are lacking till I [your consecrator and superior] come," *i. e.*, general supervision—epi-scopacy, over all the parishes, etc., in Crete, *e. g.*, an island of 100 cities and towns. All this is utterly inconsistent with "apostles" being "presbyters," and their rule confined to only single and segregated congregations. In Acts i we have seen "the episcopate" was not confined to "the twelve," "another" could "take" it; St. Paul was 13th, St. Matthias, 14th; SS. Timothy and Titus, 15th and 16th, etc., even in New Testament times.

Also Confirmation is lost to Presbyterianism, as "apostles" had to go in peril of their lives to administer it.

And still further (I quote from memory), John Calvin said that a pure episcopacy was Scriptural, and added: "He who will not [when able to find it] accept it, let him be anathema maranatha!" So the late General Assembly was less Calvinistic than Calvin. Either they accept his system or they do not. If they do, the episcopate may be obtained; if they do not, they are following some "principle" not yet discoverable. They are maintaining an acephalous ecclesiastical organization that Calvin excused only until they could find refuge under the wings of an evangelical episcopacy free from papal control. They admit our episcopacy so to be, *Calvino judice*; what, then, is the duty of all concerned? T. M. THORPE.

New York.

THE CHURCH AND THE WORKING PEOPLE

To the Editor of The Living Church:

In writing upon some question of the day, it seems to be the tendency of each writer to reflect upon the previous one by saying that the main point has not yet been given, and he goes on to give it. This seems to be the case with that one now so largely occupying the attention of many writers, the Church and the working people. By some it would seem that the non-church-going people are deeply philosophical, and that the reason why they do not go to church is that in their patient research they have found that the Church is not, in her life and teachings, in sympathy with them. Now, we do not wish to reflect upon any foregoing writer, but we are of the opinion that this is not the reason, but contrariwise—that it is very largely indifference. I do not say that there are no thinking people among the working classes. The vast field of artisanship has produced many thinking men, but among those who are non-church-goers, there is no doubt in my mind that they are such, not because they have thought this matter out, but because they have not thought about it at all. It would seem by a late writer in THE LIVING CHURCH that this non-church-going workingman had so carefully considered this question that he had fully comprehended the providence of God and the mission of the Church, and had arrived at the conclusion that he was consigned to poverty, and without any enjoyment in the present life, and therefore he did not go to church.

Now, we do not believe that this is the case. Upon no such philosophical thinking has this non-church-goer based his action, but simply upon carelessness. For who is it that patronizes Sunday excursions, the saloon, the Sunday paper, and much of social pleasure? Is it not the workingman? His wages are sufficient to give him luxuries, and he often has more of these than those who can better afford them. As a general thing the working man is happy, and does not appear as if God's frown was forever resting upon him, or as if he was so laboriously employed solving the mysteries of Divine Providence and the mission of the Church. The majority of them have thought but little of these, and I venture to say again that providence, and justice, and the Church, as matters of philosophical thinking, have but little to do with the non-attendance of the working classes at church, but an utter indifference to religious things. Men are simply estranged from the Church because they do not care about it. I believe this to be the unvarnished truth. I believe it, not because I am theorizing, but because in all the questions I have asked why men and women do not attend church, I have failed to find absolutely one who has given any such answer as Providence or justice between man and man, or the mistaken and misapplied mission of the Church. They have said, "It is my own carelessness, and a habit formed of not going to church."

And so the working classes are not staying at home moping and worrying over an adverse Providence, or fretting at the ill usage of the Church. They are away on some excursion, or taking a drive, or spinning on a bicycle, for which they have paid $100 (or have hired it for 25 cents an hour), or are at home reading the Sunday papers. Their utter indifference and carelessness are keeping them away from church, and it seems to me that the sooner we leave off saying when the Church begins to sympathize with the working men, then they will come to her service, the better. The fault is with men themselves. It is their indifference that keeps them from her altars and her service.

Port Jervis, N. Y., URIAH SYMONDS.

THE CHURCH IDEA

To the Editor of The Living Church:

Church unity will be accomplished in one of two ways: 1. By a federal union of all bodies in something similar to the way our Federal Union was formed by the colonies. 2. By the return of all separated Christians to the communion of the Church. The first plan would be based on the assumption that each of the bodies was an independent Church, and that by their union they produced something which did not before exist; viz., *the* Church, although the underlying principles may have been common to each before separate body. The second plan is based on the conception of the Church as one, the instrument of Christ for molding and forming men into Christians, Acts ii: 47. The first plan asserts that in fact, if not in theory, the Church is to be the result of the union of Christians. The second plan asserts that both in theory and in fact the Church is the cause of such unity as Christians have ever, do now, or ever will, possess. The first plan is the outcome of considering the Church as a human institution; as Guizot expresses it: "Christianity came into the world as an idea to be developed." The second plan is the outcome of considering the Church as a divine institution given to develop men, not to be developed by men.

The trend of popular religious opinion in this country is undoubtedly in favor of unity of the first plan. The very being and existence of the Church are bound up in the second plan. However, there are many Christians in the denominations who hold to unity on the second plan, believing that the Church as represented by their body, is a divine institution; and there are some Christians in the communion of the Church who hold to unity on the first plan, not believing that the Church is a divine institution. This gives us a distinct division between those who believe that the Church is a divine institution and those who consider it to be a human institution. Those of the first class are Churchmen in fact if not in name. Those of the second class are not Churchmen in fact, even if they are in name. The first class hold to the Church idea of Christian unity. The second class hold to the non-Church idea. The separation of these two classes within the communion of the Church from those without the communion of the Church, is in name rather than in spirit. Why the outward name does not involve the inward spirit, and why the inward spirit does not evolve the outward allegiance, we know not. But that it does not necessarily we do know.

As Churchmen, the problem for us to solve is this: How to bring all those who hold to the Church idea into the communion of the Church, and thus present a solid front to those who hold to the non-Church idea. It can be done by showing that the historic Church is the only Christian institution that fully bears the application of the Church idea. Almost from the beginning of Christianity sectarian bodies have been formed by some Puritan desire for supposed stricter faith and morals. But they have all drifted away from their starting position, and being subject solely to popular control and not having, as corporate bodies, the promise of Christ, have dissolved, and their best elements have returned into the communion of the Church, while their names alone remain as warning against man-made churches. We have no reason to suppose that modern sectarianism will not suffer the same fate. Each of the sects has drifted from its moorings, and all are being swept onward into the common pool of popular Christianity. The reason that the sect will not bear the test of the Church idea is because the basis of sectarianism is a denial of the Church idea.

The modern Protestant Unity movement, while intended to destroy sectarianism, is really based on the sectarian assumption that men can form a Church; that is, that men can break with the communion of the historic Church, and yet remain Churchmen. When those who are Churchmen in fact but not in name discover that the body to which they belong will not bear the test of the Church idea, they will begin to seek for a body that will bear the application of their principles, and so will be led back to the communion of the historic Church of Christ, of which they have always been members by virtue of their Baptism, "for we are all baptized into one body."

FREDERICK K. HOWARD.

Christ church, Moline, Ill.

Personal Mention

The Rev. S. G. Babcock has sailed for Europe.

The Rev. Dr. Edward Abbott summers abroad.

The Bishop of Delaware is visiting at Newport.

Bishop Potter has been staying at his cottage at Newport.

The Rev. G. E. Peters is to be addressed at Trenton, Mich.

The Rev. Dr. S. E. Jackson has gone to the White Mountains for rest.

The address of the Rev. J. B. Van Fleet is Waverly, Bremer Co., Iowa.

The Rev. Dr. Wm. B. Bodine has gone into summer quarters at Elberon, N. J.

The Rev. Robert Ritchie sailed for Europe June 22nd in the "Massachusetts."

The Rev. Dr. Arthur Brooks sailed for Bremen, June 22nd, in the steamship "Fulda."

The Rev. Daniel Goodwin has received the degree of Ph. D. from Brown University.

The Rev. Jas. D. Miller has taken summer charge of St. Peter's church, Charlotte, N. C.

The Rev. Chas. A. Maison is spending vacation at Schroon Lake, in the Adirondacks.

The Rev. M. K Schermerhorn has taken charge of the church at Lake Placid, Adirondacks.

The Rev. D. A. Bonnar has taken temporary charge of St. Matthias' church, Omaha, Neb.

The Rev. E. D. Irvine has entered upon his duties as rector of St. Mark's church, Hastings, Neb.

The Rev. E. Lascelles Jenner is spending a brief vacation among the Adirondack mountains.

The address of the Rev. Isaac Van Winkle until Oct. 1st will be East Quogue, Long Island, N. Y.

The Rev. Paul R. Talbot has taken work with the Associate Mission, Omaha, diocese of Nebraska.

The Rev. Prof. Walpole, D. D., of the General Theological Seminary, will spend vacation abroad.

The Rev. E. B. Rice has resigned the rectorship of St. Mark's church, Tarrytown, diocese of New York.

The Rev. Carl E. Grammer has received from Trinity College the honorary degree of Doctor of Divinity.

The address of the Bishop of Springfield until August 13th, will be 480 Willoughby ave., Brooklyn, N. Y.

The Rev. T. H. Lynch has accepted the rectorship of Trinity church, Ottumwa, Iowa, and entered on his duties.

The Rev. Prof. Body, D. D., D. C. L., of the General Theological Seminary, is to pass the summer in Europe.

The Rev. Charles M. Kimball has resigned charge of the church of the Holy Cross, North East, diocese of Pittsburgh.

The Rev. S. Trevett has resigned the charge of Grace church, Lapeer, to accept that of Grace church, Belleville, Mich.

The Rev. E. Walpole Warren, D. D., sailed for Europe in the White Star Steamship "Germanic", Wednesday, June 26th.

The Rev. J. C. Davis has received the honorary degree of Doctor of Divinity from the University of North Carolina.

The Rev. W. S. Bynum has accepted charge of St. John's church, Rutherfordton, and the church of the Redeemer, Shelby, N. C.

The Rev. John P. Peters, Ph. D., has just received the honorary degree of Doctor in Divinity from Yale University, his *alma mater*.

The Rev. Chas. Lewis Fisher has received from his *alma mater*, Trinity College, the honorary degree of Doctor in Divinity.

The Rev. E. J. Harper has left Manitou, Colo, and gone to St. William, Ontario, Can.; he requests all mail matter addressed accordingly.

The Rev. E. J. Babcock who resigned St. Paul's, Council Bluffs, Ia., on April 1st, having regained his health, may be addressed Geneva, N. Y.

The Rev. C. George Currie, D. D., sailed June 29th from New York by "La Champagne" for Europe, where he will spend the remainder of the summer.

The degree of Doctor of Divinity has been conferred on the Rev. Joseph N. Blanchard, rector of St. James' church, Philadelphia, by Amherst College.

The address of the Rev. Rogers Israel until Sept. 1st, will be Lakeside Hotel, Eagle's Mere, Pa., where he will be in charge of the chapel of St. John in the Wilderness.

The Rev. C. Graham Adams, dean of Southern convocation of Indiana, and rector of St. Paul's church, Jeffersonville, will be absent from his parish for four weeks from July 8th.

The Rev. Dr. W. W. Silvester will spend July and August in the Adirondacks. During the latter month he will have charge of the church of the Transfiguration, Blue Mountain Lake.

The Very Rev. Eugene Augustus Hoffman, D. D., LL. D., D C. L., has received the degree of Doctor of Divinity *ad eundem* from Trinity College. Dr. Hoffman will summer at Lawrence, N. Y.

The Rev. S. Howard Alling entered upon his duties at the missions at Victory and Lyndonville, Vt., June 23rd. His headquarters are at St. Johnsbury, Vt., and he should be addressed accordingly.

The Rev. W. J. Wright and the Rev. J. Neilson Barry, of the diocese of New York, are engaged in the mission work of the Palouse country, in the jurisdiction of Spokane; their address is Colfax, Wash.

The Rev. J. Chauncey Linsley has resigned the rectorships of St. Paul's church, Woodbury, and Christ church, Bethlehem, Conn., and accepted the rectorship of Trinity church, Torrington, Conn. Address accordingly.

Ordinations

At Holy Trinity church, Wallace, Idaho, on the 3rd Sunday after Trinity, Bishop Talbot ordained as deacon Mr. Alfred J. Holworthy of Wallace, Idaho. The candidate was presented by the Rev. P. Murphy of St. Mark's church, Moscow, Idaho.

On Thursday, June 13th, Francis W. Eason, a graduate of the Seabury Divinity School, and Paul R. Talbot, a graduate of Nashotah House, were ordered deacons in Trinity cathedral, Omaha, Neb. The Rev. Canon Llwyd preached the sermon.

On the Feast of SS. Philip and James, the Rev. Chester Smith, deacon, was advanced to the priesthood in his parish church, Emmanuel, West Denver, Colo. After prayers, read by Fr. Byrne, Fr. Radcliffe, of Pueblo, preached. Canon Houghton said the Litany; and the Celebration and ordination ensued, Canon Newton reading the Epistle, and the Rev. F. F. Kramer presenting the candidate.

On June 8th, in Grace church, Cortland, C. N. Y., Henry E. Hubbard was ordained deacon by Bishop Huntington. The sermon was preached by the rector, the Rev. Amos Watkins. The Rev. John Arthur was the presenter, and the Rev. R. G. Quennell and the Rev. J. A. Robinson took part in the services. Mr. Hubbard remains in charge of the parish at Chenango Forks, which he has served as lay reader.

On the 2nd Sunday after Trinity, June 23rd, at St. Paul's church, New Orleans, the Rev. E. D. Edbrooke, curate of the parish, was advanced to the priesthood by Bishop Thompson, of Mississippi, acting for and in the absence of the Diocesan, who also preached the sermon. The candidate was presented by the rector, the Rev. H. H. Waters, the Rev. A. J. Tardy assisting in the services.

Saturday, June 15th, witnessed another ordination in Omaha. William T. Brown, B. A., a graduate of the General Theological Seminary, was admitted to the diaconate in the oratory at Bishopthorpe. The Rev. Dr. Doherty preached the sermon and presented the candidate. The Rev. Mr. Brown goes to Geneva, the Rev. Mr. Eason will supply certain mission stations under the Bishop's direction, and the Rev. Mr. Talbot will work with the associate mission, Omaha.

On the 2nd Sunday after Trinity Bishop Gilbert held an ordination service at St. Paul's church, St. Paul, Minn., and admitted to the priesthood the Rev. Messrs. Frank Durant and William Tuson. The Rev. Dr. Wright, the rector, presented the former, and the Rev. Prof. Camp, of Seabury, the latter. In place of the customary sermon, the Bishop delivered an address to the candidates on the office and work of a priest. The Rev. F. Durant goes to Grace church, Chadron, Neb., and the Rev. W. Tuson to St. Thomas' church, Warsaw, Minn.

Official

Communications for the secretary of the diocese of Connecticut should be addressed to the Rev. F. W. Harriman, Windsor, Conn.

Died

BONSALL.—Fell on sleep June 24, 1895, in the city of Philadelphia, Mrs. Mary Bonsall, widow of William S. Bonsall, and sister of the Rev. Thos. K. Allen, in the 66th year of her age.

TREGENT.—Entered into life eternal, at the close of Evensong, Sunday, June 23rd, 1895, at Pontiac, Mich., James Tregent, senior warden of Zion church, Pontiac, for the last 35 years. Born Oct. 15th, 1817.

Ever loyal to Christ and His Church.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

At the adjourned meeting, held on June 4th, the treasurer stated that $15,000 was still required to make up the deficiency, and that that sum is absolutely necessary, since large pledges, amounting to $50,000, are conditioned upon the whole $100,000 being secured, whereupon the Board made appropriations for the first three months of the new fiscal year, trusting that the sum still required may soon be received in order that they may be extended to September, 1896.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

FOR SALE.—Very desirable school property in the suburbs of the city of Reading, Pa. Four acres. Good buildings, with running spring water. Gymnasium, etc. For particulars apply to GUY E. FARQUHAR, Pottsville, Pa.

A CHURCHWOMAN desires a position as teacher in a Church school, or as companion. Good references. Address TEACHER, care of THE LIVING CHURCH.

TEACHER of drawing, painting, modeling, desires position. 419 Webster ave., Pittsfield, Ill.

WANTED A PARISH.—By a young priest of considerable experience. Can give the best references. Rectory indispensable. Address B. H. A., office of LIVING CHURCH.

WANTED.—Position as organist by communicant; pupil of Mr. Geo. E. Whiting and Wm. H. Sherwood. Experienced. Will accept small salary in or near Chicago. Pupils instructed on piano and organ. Address E. L.

CHORAL SERVICES.—Rector or parish desiring to establish fully choral services (daily as well as Sunday preferred), and needing organist and choirmaster, please address H. W. D., care THE LIVING CHURCH.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

The Editor's Table

Kalendar, July, 1895

7.	4th Sunday after Trinity.	Green.
14.	5th " " "	Green.
21.	6th " " "	Green.
25.	St. JAMES, Apostle.	Red.
28.	7th Sunday after Trinity.	Green.

Nature, Thy Face I Love

BY CARLOS A. BUTLER

Nature! thy face I love, for every lineament is pure,
And every law that governs thee is sure.
In each expression, varying with the hour,
There is the light of grace exhibited with power.
As falls upon fair morning's dewy glow,
Or sweeps across the mid-day overflow
Of brilliant sunshine's fiercest cast,
Then, fading slowly till the day is past,
New beauty follows, while approaching eve
Around thy features magic shadows weave.
Oh, train of glory! marvelous to sight—
Yet equalled, fully, by stupendous night,
When wondrous worlds are quickened unto sense,
And starry vapors seemingly condense.
What of thy voices? How rapturously they ring!
From the inanimate as well as living thing—
Vibrating subtly along life's secret chord,
Whispering impressions of the living Lord.
Mysterious influences through earth and heaven combine
To search, subdue, exalt, and then refine,
Till senses fail to bear the final strain,
And, link by link, destroy the fetter chain.
Then soars the captive from thy prison sod
To stand—redeemed—before a righteous God.

June 5, 1895.

May I take the liberty here of making an announcement which chiefly concerns my kinsfolk. many of whom I hope are weekly guests at the Table; viz., that I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH.

Americans are sometimes inclined to think that the average Englishman has a somewhat restricted sense of humor. A highly esteemed Church paper remarked some time ago, *apropos* of the Behring Sea squabble, that the American eagle showed signs of a tendency "to soar." In the next issue the editor apologized for a misprint so inapplicable to the case in hand. A tendency "to roar" was the statement intended to be made, from which it would appear that the bird in question has peculiar powers. Lately *The Record*, another religious paper, published in good faith the letter of "an indignant correspondent" who had witnessed certain "astounding ritual" at the church of St. Agnes, Kennington Park. "As the procession wended its way to the 'altar,' on Palm Sunday, I perceived with astonishment that the members of the choir carried palms in their hands and crowns on their heads."

A correspondent of *The Illustrated Church News* gives the following glimpse of the zeal and prosperity of Archbishop Plunkett's Reformed Spanish Church. The correspondent sought out the church of the Redeemer, in Madrid, on Sunday, March 17th, which was St. Patrick's Day, and might seem to serve as a fitting time to celebrate the alliance between the Irish Church and that of Spain. It was also the anniversary of the dedication of the church. "I judged it advisable," he writes, "to be in good time so as to secure a seat and the office book. The service was at eleven o'clock—the Holy Communion was not celebrated because it was not the first Sunday in the month—and at ten minutes of the hour it looked as if we were to have no congregation save myself and three or four children. Presently, however, a few stragglers came in, until by the time the service was half over we mustered forty-five—just about the number who used to gather round Senor Cabrera in the Calle Madera. In the evening I attended the service again at eight o'clock, when I found even fewer people present, only thirty-five or so. Senor Garcia preached with Spanish fervor and length, and the service followed very closely the Anglican Evensong, with the addition of an antiphon, and a long extempore prayer before the sermon." This congregation of Reformers is said to have been in existence fifteen years.

Church Bells contrasts the newer requisites for cathedral canons with those which were formerly regarded as sufficient. "Good country clergymen, highly connected and of ancient lineage, dozed in their canonical stalls, or drearily essaying to do what nature never intended them to attempt, *i. e.*, preach in a cathedral before all sorts and conditions of men, rippled purringly from the pulpit while the congregation dozed comfortably beneath. Learned school masters, full of Latin, but empty of oratory; good business parsons, skilled at accounts, but having no vocation for public utterance; school friends of the Premier of the day, whose only qualification was that they had fagged for their benefactor when at Eton, helped to make up the odd assortment of cathedral dignitaries." The appointment of Liddon at St. Paul's was the beginning of a new era. Others of great gifts as preachers were appointed there and elsewhere, Knox Little, Body, Newbolt; and now the new appointments at Westminster have made the ancient abbey a great centre of moral and spiritual influence. Without quite admitting that preaching is the one function of a cathedral, it is undoubtedly most important that there if anywhere the character of the preaching should be strong and attractive. We may also agree with *Church Bells* that this is the most ready way to justify the existence of cathedral establishments in the eyes of the people, and prepare them for future attacks.

Counsel for Church Choirs

FROM THE BISHOP OF VERMONT

Now you will let me give you a few words of counsel. There are three points I want to impress upon you, all gathering round the thought of your office and position as *leaders of the congregation* in their worship.

(1) Remember this musically: There are dangers for choirs, as for bishops or for any of us. A choir must guard against being ambitious, self-seeking, or aiming at display. In your choice of music remember you are to lead the congregation. Ask not what should we like to sing, what will show off our musical talent; but what will be helpful and suitable for the worship of Almighty God, and for our congregation—not an abstract congregation, but ours; and our rural congregations will be different from those in our city churches. We sadly fail in congregational responses, in hearty services. I sometimes feel inclined not to bless the people if they do not value a blessing enough to respond to it with an *Amen*. The choir must lead the people and draw out their responses. You are not to be their substitute. We do not want proxy worship; we want common prayer and praise. Then we must not get beyond the reach of the people by too elaborate music. I do not at all mean that an occasional anthem to which the congregation listen is wrong; it has its place in our worship as a sacred song. But I mean that the greater part of our service, the Psalms and canticles and responses, should be ordinarily such as the people can join in.

(2) Remember this in your behavior in church: You are to lead the congregation. Then the choir must set an example of reverence and devotion. Choristers must not be looking about or studying the music while God's Word is read, or whispering, or sitting during prayers, or inattentive to the parts of the service which are not sung. If we need heartiness in our service, not less do we need reverence for the house of God. And the choir must set an example in this, and not only in service time, but at all times, especially at practice times. The church building is a hallowed place where our behavior must always be quiet and reverent. We want to encourage our people to use the church for private devotion as well as for public service.

Remember the dignity of your position as leaders of the people's worship. I have always refused to treat choristers as mere *instruments* of music like the pipes of an organ or the strings of a harp, from which beautiful sounds may be gained and nothing more. They are *agents* in worship, with hearts and consciences which must go along with their voices. Therefore I always refused to allow unbaptized persons to sing in a choir, and lead the worship of the covenant people; or persons who are distinctly irreligious in life. I would rather have the whole service read through from beginning to end without a note of music than countenance such a scandal and sacrilege.

(3) Remember this in your conduct outside the church: You are to be leaders and representatives of the congregation. You must show yourself on the side of faith and reverence, of purity and modesty, of love and loyalty. Great is the scandal if people can point to a chorister with a sneer at the contrast between the white robe and the unclean life; between the words sung in church and those spoken outside. On the other hand, the choir may accomplish a great missionary work in setting forth the dignity of the Church's worship and in winning people to her ways, if they are seen to be reverent in service and consistent in their lives.

See then, dear friends, that your lives as well as your psalms are to the praise of God. Let your worship in the sanctuary strengthen you for your service in the world; then both shall prepare you for the perfect service and worship of the life to come, where there is no sanctuary, no temple, because all is holy, nothing common, nothing unclean.

Some Epitaphs

BY "VARIA" IN *The Church Times*

I have already been obliged to say that I am "shy" of epitaphs. I have *such* a bundle of them, but many are well-known, some are unedifying, and some stupid. It is not desirable to poke fun at ungrammatical blunders over the dead. But I give the following, which are certainly interesting. The first is from All Saints' church, Derby. There is one very like it in St. Giles', Cripplegate, which I have ventured to attribute to Bishop Andrewes as its author:—

Loe Richard Kilby Lieth Here,
Which Lately was our ministere.
To th Poore Hee Ever was a Frend,
And Gave Them All He Had. At's End.

This Tonne must Twenty shillings Pay
To them, for Him Ech Good friday.
God Grannt All Pastors His Good mind,
Thatt They May Leave Good Deeds behind.
He Dyed ye xxi. of October, 1617.

Here is one sent to me by an incumbent in Herefordshire:—

The following remarkable epitaph was found on the tomb of Mary Scott Dutches of Dalkeith, seven miles from Edinburgh, who died April 9, 1728, aged 125 years—

Stay Traveler until my life you read,
The Living may get knowledge by the dead.
Five Times Five Years I had a Virgin life
Ten Times Five Years I was a virtuous wife
Ten Times Five Years I had a widow chase
Now weary of my Life I end my Race
I from my cradle to my grave have seen
Eight mighty Kings in Scotland and a Queen
Four Times Five Years commonwealth I saw
And Twice the subject rose against the law
Twice did I see the Proud prelate pull'd down
And Twice the Cloak was Humbled to the ground
I saw my Cinfry sold for English Ore
And haughty Stuart's Rate subsists no more.
Such Revolutions In My Time have been
I have an end of many Troubles seen.

The next was copied by an American (who sends it to me from Rhode Island) from a headstone standing in the churchyard of Moorminster, diocese of Exeter. The epitaph strikes me as very beautiful:—

To the memory of Richard Caner, of Lower Cory, in this parish, yeoman, whose soul was carried away by angels to Paradise on the 16th day of February, in the year of the Church 1842, aged 31 years. The second life, which he received at the Font, he cherished in the Chancel in so much that, with the certainty of the One True Faith, through the assurance of the Blessed Sacrament, and in the safety of the ancient and Apostolic Worship of Christ in this consecrated sanctuary of God, he clave steadfastly unto the Lord, until he was not, because God took him.

Sing, from the chambers of the Grave,
Thus did the dead man say,
A sound of melody I crave
Upon my burial day.

Bring forth some tuneful instrument
And let your voices rise,
My spirit listened as it went
To music in the skies.

Sing sweetly as you travel on,
And keep the funeral slow,
The Angels sing where I am gone,
And you should sing below.

Sing from the threshold to the porch,
Until you hear the bell,
And sing you loudly in the church
The Psalms I love so well.

Then bear me gently to my grave,
And as you pass along,
Remember 'twas my wish to have
A pleasant funeral song.

So earth to earth, and dust to dust,
And though my flesh decay,
My soul shall sing among the just
Until the Judgment Day.

The next, from the same correspondent, is not beautiful. Perhaps one may print it as a frightful example, as it has come so far over sea. The subject was evidently a "spiritualist."

Maria M. King,
Wife of
Andrew J. King, Esq.
Born Sept. 14th, 1823, at Rut, Vt.

She was almost faultless as wife, mother, teacher, friend. Became an inspirational speaker and writer in 1863, at Napa City, Cal. Besides writing much for the weekly press, she wrote "The Principles of Nature," 3 8vo vols., 'Real Life in the Spirit Land," a 12mo vol., and 6 minor works. She seemed to commune as freely with the spiritual as the natural world. Long afflicted with asthma and at last pneumonia, she met death as a friend, and peacefully and lovingly passed to Angelic arms, Feb. 9th, 1885, at Hammonton, N. J.

And here is a third, from Connecticut, expressive of the fact that the children have preceded the mother into the eternal world:—

Children!
Ma'am?
Mother has come.

Book Notices

A Splendid Inheritance. By the Rev. S. F. Hotchkin, M. A., author of "The Mornings of the Bible," Early Clergy," "Dark Care Lightened," etc. Philadelphia: George W. Jacobs & Co. Pp. 59. Price, 35 cts.

A tasteful volume of clear and sweet-toned meditations on the "splendid inheritance" of the kingdom of heaven; its incorruptibility, its purity, unfading character, its surprises, its personality of promise, and the faith which supports our hope of that inheritance ready to be revealed.

A Daughter of the Soil. A novel. By M. E. Francis. New York: Harper Bros. 1895.

The story of a girl who marries a man who has a wife already. She finds it out, and although she loves him, returns to her father's house. Then follows many a sad day. The other woman dies. They are reconciled after he has learned to repent. The story is absorbing, but its tone is not altogether healthy—it is too harrowing.

The Poems of Henry Abbey. Third edition. Kingston, N. Y.: Henry Abbey. Price, $1.25.

Mr. Abbey is singularly happy in expression and generally original in thought. His poems are for the most part narrative, and there is nothing of the sentimentalist in any of them. Some of the longer poems strike one as being the work of a young writer—there is an absence of fullness, a comparative hurrying forward of the narrative, a lack of artistic finish, which mars what should be an exceptionally powerful and melodious composition. In all Mr. Abbey's work there is evidenced an appreciation of the beautiful in nature and a sympathy with the pathetic in human life which should give the writer a high place among minor poets.

Sermon-Sketches, Taken from Some of the Sunday Lessons Throughout the Church's Year. By the Rev. W. H. Hutchings, M. A. London and New York: Longmans, Green & Co. 1895

We have already commended these "sermon-sketches" as they appeared last year in *The Thinker*. They are very satisfactory, plain and clear, thoughtful and devout. The subjects are taken from the Sunday morning lessons (English lectionary). In a delightful preface, the author says that he has written for the younger and over-worked clergy who are obliged to avail themselves of the labors of others, for deacons who in certain dioceses are not allowed to preach original sermons, and for aids to meditation and private reading. A companion volume is promised with subjects taken from the Sunday evening lessons. Mr. Hutchings is a consistent Catholic theologian, and has put us all under obligations by his work on the Holy Ghost.

Magazines and Reviews

D. G. Ritchie contributes an exceedingly valuable article to the *International Journal of Ethics* for July on "Free-Will and Responsibility." He points out the fact that the apparent opposition between Divine omnipotence and human freedom does not disturb writers of to-day so much as the opposition between the necessity of causal nexus pre-supposed by modern scientists and human freedom. He proceeds to define this necessity and this freedom, and concludes that they are not really opposed. We do not remember to have seen a more able and clear argument in this direction. In passing he shows clearly enough that scientific necessity is not fatalism and that freedom is not and cannot be unmotived caprice. If it were, punishment of crime would be absurd, since its purpose is to supply a deterrent *motive*, and no motive could act upon caprice. The second article, on "The Evolution of Religion," reflects the pantheistic tendencies of the day. (Quarterly. 1305 Arch st., Philadelphia. $2.50 per annum.)

Those interested in yachting and boating will enjoy the illustrated article in the *New England Magazine* for July, on "The Herreshoffs and Their Boats," by Mr. Henry R. Palmer, which gives an interesting history of the famous boat-builders, and an account of their works at Bristol, and the many famous yachts which they have launched. It is a natural step from this yachting article to that on "Old Marblehead," by John White Chadwick, although the latter dwells less upon the modern aspects of the life of this famous city by the sea, which has become the yachtman's paradise, than upon its antiquarian and picturesque features; his charming descriptions are re-enforced by a wealth of beautiful illustrations. Another beautifully illustrated article of a different character is that upon the Walters Art Gallery. There is probably no private collection in America more noted or more deserving of notice than this famous Baltimore collection, and all lovers of art will welcome this account, enriched by copies of so many of the masterpieces in the collection. Mr. Edward Porritt contributes an article upon "The Cotton Mills in the South," discussing carefully the present condition of cotton manufacture in Georgia and the Carolinas, and the reasons which are leading so many of the capitalists of New England to consider the transfer of their factories to the South.

The July number of *St. Nicholas* has a patriotic flavor appropriate to the season. The opening story, "A Daughter of the Revolution," by Alice Balch Abbot, tells how a New England girl proved herself a worthy descendant of a Revolutionary sire. "In July," a merry jingle by A. S. Webber, recounts the sad experiences that befell ten little fire-crackers. "The Battle of King's Mountain," is one of Theodore Roosevelt's "Hero Tales from American History," and was fought between the sturdy frontiersmen and the British, resulting in the withdrawal of the forces of Cornwallis from Virginia. "The Dragon and the Dragoon," by Tudor Jenks, is a fantastic tale that will go well with the boom of the fire-crackers. The dragon was not of the old-fashioned sort, for he was timid and nervous, and had indigestion, but the dragoon was courageous enough to make up. S. Scoville, Jr., a noted Yale athlete, contributes a paper on "Running for Boys," and says that it is not reserved for every one to be an athlete, but that every boy can become a runner. James Baldwin tells of Oliver Goldsmith and his horse, "Fiddleback," and incidentally relates the mischance that prevented the poet from carrying out his intention of coming to America. Prof. Brander Matthews has another of his studies of great American authors, his subject this month being John Greenleaf Whittier, the Poet of Freedom.

Every admirer of the poet Bryant will be impressed with the beautiful portrait of him, which is the frontispiece of the July *Century*. It is from an original daguerreotype made about 1850, and represents the author of "Thanatopsis" with a smooth face except for side whiskers. The face, which is represented in profile, has a singular beauty both of outline and of repose. Accompanying the engraving is a facsimile of a letter from Mr. Bryant sent with the daguerreotype, besides an article on the poet's haunts in the Berkshire Hills, by the Rev. Arthur Lawrence, of Stockbridge, and illustrations by Harry Fenn. Mr. Brander Matthews completes his series of separate papers on the outside of books with an article on "Books in Paper Covers," daintily illustrated with examples of some of the most successful designs for paper covers. The illustrations for the Napoleon Life are numerous, comprising in this issue a picture by Myrbach of Bonaparte and his generals at the Tivoli Garden in Cairo; a spirited picture of the battle of Aboukir, by Checa; and "Josephine at the door of Napoleon's chamber," by Pape, all original drawings made especially for this work; also reproductions of Gerome's "Bonaparte in Egypt," Sergent's "Kleber at the Assault of Acre," "The Assassination of Kleber at Cairo," by Callias, Bouchot's "Bonaparte at the Council of the Five Hundred at St. Cloud," "Installation of the Council of State," by Couder, and portraits of Cambaceres, Lebrun, Joubert, Gohier, Barras, Lanusse, and Kleber, and of Napoleon as First Consul and as a member of the Institute. Among the editorials is a suggestive article on "Bicycle Problems and Benefits," in which the influence and importance of the bicycle comes in for recognition.

Opinions of the Press

The Outlook

GREAT SOULS *vs.* GREAT HOUSES.—"You will do the greatest service to the State," says Epictetus, "if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses." These words have special significance to-day; for this is the day of the greatest houses, so far as mass of material and dimension are concerned, that have ever been builded by human hands. Men are to-day measuring themselves against more colossal material achievements than ever before in the history of the world. One cannot help wondering sometimes whether the souls of the builders of these colossal business structures are not to be dwarfed by the mere mass of the gigantic houses which they have made. Men must have nobler spirits and larger aims if they are to deal successfully with the tremendous material growth on all sides; and the supreme value of education lies in the standard of measurement which it furnishes and in the sense of right relation which it establishes between the spiritual and the material. A thoroughly educated people, in the large and vital sense, never confuse highness with greatness, and always understand that one great human soul is worth a whole city of gigantic warehouses. If we have to choose, let us have great souls and small houses rather than great houses and small souls. If our education is sound and deep, that choice will never be presented to us, for we shall never be confused by the superficial massiveness of any form of material growth.

Church Bells

"WHAT'S IN A NAME?"—Somebody has, or rather several somebodies have, resolved to have a religious gathering in Toronto next month, to which the somewhat grandiloquent title of "Pan-American Congress" has been given. Its object is stated to be to "exhibit to the world the practical solidarity of modern Christianity." As there is unfortunately no such solidarity, practical, or otherwise, the phrase fails to inspire confidence, and even suggests distrust. An examination of details does not decrease this feeling. We are not aware that the Church will be represented at this so-called Congress, and at the head of its Advising Committee is the name of a prominent Roman Catholic Bishop in America. The subjects to be discussed include education, missions, Sunday schools, and internal economy, on which it is, with a fine disregard for facts, asserted that "the churches are in substantial accord." Another, in one sense, notable religious gathering on the other side of the Atlantic is to take place at Chicago, where a "world's religious parliament extension" is announced. Big meetings are to be held at Chicago and other great centres, and in general what is called the work of the so-called World's Religious Parliament is to be continued. What that "work" was is a little uncertain. It is, we believe, the fact that a considerable profit was made from the subsequent sale of an account of the proceedings, but except this it would be difficult to find anything in connection with the gathering which from a Christian point of view could be regarded as satisfactory. It is, indeed, on excellent authority believed that the return of the representatives of the various forms of heathen beliefs to their own countries, and the expression of their views concerning Christianity as they saw it at Chicago, has had a far from beneficial effect on missionary work.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE CENTURY CO.

An Errant Wooing. By Mrs. Burton Harrison. With illustrations. $1.50.

Sonya Kovalevsky. Her Recollections of Childhood. Translated from the Russian by Isabel F. Hapgood. With a biography by Anna Carlotta Leffler. Translated from the Swedish by A. M. Clive Bayley. $1.75.

LEE & SHEPARD, Boston

Across India; or Live Boys in the Far East. By Oliver Optic. $1.25.

HORACE MARSHALL & SON, London

How to Visit Switzerland. A new guide-book to the chief scenes of interest in Switzerland. Edited by the Rev. Henry S. Lunn.

LONGMANS, GREEN & CO.

A Lent in London. A course of sermons on social subjects. With a preface by Henry Scott Holland, M. A. $1.25.

The Final Passover. A series of meditations upon the Passion of Our Lord Jesus Christ. Vol. II. The Upper Chamber. By the Rev. R. M. Benson, M. A. $1.75.

Reasonable Faith and Hope. By Reginald E. Molyneux, M. A. $1.75.

Religious Doubt. Its Nature, Treatment, Causes, Difficulties, Consequences, and Dissolution. By the Rev. John W. Diggle, M. A. $2.

CHAS. SCRIBNER'S SONS

A Critical and Exegetical Commentary on Deuteronomy. By the Rev. S. R. Driver, D. D. $3 net.

Our Western Archipelago. By Henry M. Field. Illustrated. $2.

Princeton Stories. By Jesse Lynch Williams. $1.

H. L. HASTINGS, Boston

The Higher Critics Criticised. A Study of the Pentateuch for Popular Reading. By Rufus P. Stebbins, D. D. With preliminary chapters on the Higher Criticism; and an appendix concerning the Wonderful Law. By H. L. Hastings.

HARPER & BROS.

Diplomatic Disenchantments. A Novel. By Edith Bigelow. $1.25.

In Deacon's Orders; and Other Stories. By Walter Besant. $1.25.

The Household

In Memoriam

RUBY PARKER LAYNES, DIED JULY 5TH, 1892

"He shall gather the lambs with His arm and carry them in His bosom," Isaiah xl: 11.

BY FLORA E. W. TORREY

Three years in the Saviour's bosom!
Close to the Saviour's breast,
Has the precious lamb been folded,
In sweet and peaceful rest.
Oh, years of joy to the little child—
Have they taught sad hearts to be reconciled?

Three years in the Saviour's bosom!
Oh, glorious, happy years
To the child whose eye beholdeth
The Lamb who shall dry all tears!
Oh, years of bliss to the little child—
Have they grief from lonely hearts beguiled?

Three years in the Saviour's bosom,
Beholding Him "face to face,"
What pen can paint such rapture,
Or imagination trace?
We cannot conceive, until, undefiled,
We enter our rest, "as a little child."

Three years in the Saviour's bosom!
Away from the strife and heat,
Away from the crowds that jostle
Weary and tired feet.
Precious and beautiful passing years,—
Have they checked the flow of the mourner's tears?

Three years in the Saviour's bosom!
Three years of sorrowing here!
Heaven's joy for the little Ruby,—
For us, earth's sigh and tear.
Oh years so bright to the precious one,
Reflect your glory o'er hearts undone.

Three years in the Saviour's bosom!
O mother-heart, rejoice!
That the Lamb so early "gathered"
Hath joined her sweet young voice
With angel choirs, which forever sing
Around the throne of the heavenly King.

O gem in the Saviour's bosom,
Our Ruby of priceless worth!
Look out from the gates of heaven,
And brighten the hearts on earth.
Send down from thy beautiful home above
A smile, a kiss, and a word of love.

O Saviour! in thine own bosom
We will leave the darling one,
Believing that we shall meet her
When earthly strife is done.
May we bear our cross, nor cast it down,
'Till Thine own hand shall present the crown.

After Many Days

BY MAZIE HOGAN

(*All rights reserved*)

CHAPTER VI

"Lonely hearts! lonely hearts!
This is but a land of grief;
Ye are pining for repose, ye are yearning for relief.
What the world has never given, kneel and ask of God above,
And your grief shall turn to gladness if you lean upon His love.
Lonely hearts! God is love!"

—*Father Ryan.*

With Alice it was quite different. Perhaps her own account of it will be best.

A week had passed since the incidents of the first chapter, and Alice and Miss Winston were again together, this time in the latter's little bedroom. They were seated together on the faded sofa which was placed between two windows. Alice had just finished telling Winifred all of the foregoing history which concerned herself, and her friend had listened with ready sympathy and many tender words. Her soft hazel eyes were moist with unshed tears as she listened to the girl's impetuous account. Alice had described the parting, and thus went on:

"That night I prayed for the first time in my life. No, don't look so astonished, Winifred, it is true. Of course, I had said my prayers all my life, but I had never really prayed, never passionately begged for what I longed for before. But that night I asked God with my whole heart to give me back my lover. I knew that the Bible said: 'Ask, and ye shall receive,' and in my wicked presumption I said that if God would give Kenneth back to me I would approach Him in the Church's appointed way, through its ordinances and sacraments. For Kenneth had taught me the beauty of its services and much of its history. I was not quite so wicked as to put into words the alternative, but when day after day and month after month passed, and still there was no change, when at length I realized that my prayer was not to be granted, the faith which Kenneth's words had nourished and strengthened died—died."

The girl's voice had sunk into a whisper and she stopped with a strained, awestruck look in her deep eyes.

"No, darling," whispered Miss Winston, laying her soft hand tenderly on that of Alice, "no, it is not dead, only asleep, and it will wake. Let me tell you a little story of my childhood, Alice. It has often taught me a lesson.

"I have told you that my mother, like yours, died while I was yet a mere baby, and that until I was ten years old my father's love was all in all to me. Then he was taken away, and I was left quite alone." Her intonation was indescribably pathetic, and Alice put one arm around her neck and kissed her.

"I could not have been more than five years old when this happened, but must have been precocious and intelligent beyond my years, by intercourse with my father. A little playmate, one of my few child companions, had wished me to accompany her on a picnic which the family intended having, and her mother had written a note to my father, asking him to allow me to go and offering to take care of me. I took the note to him and waited to hear what he would say. He read it and looked at me. It was not often that he refused me anything, but now he shook his head decidedly and said: 'No, Winnie, father does not think it best.'

"I did not cry nor scream, but went away alone and indulged in bitter, rebellious thoughts. True, I was but a baby, yet my childish meditations might well deserve the name. Foremost among them was the idea that my father did not love me. In the bottom of my heart I knew he did, remembering all his tender care, but why would he not let me go? All that day and the next these thoughts filled my heart. I sullenly resisted my father's caresses, waywardly refused my usual seat on his knee, and stayed alone in my little nursery most of the time.

"Toward evening of the second day, that of the picnic, I was kneeling at the window when I saw a carriage drive up to the door of the opposite house, my little playmate's home. Her father and mother alighted, he held Carrie in his arms, and there was something about her still form which filled me with terror, yet with a wish to see and hear. So slipping down-stairs and across the street, I was soon in the room where they had taken Carrie, but in the confusion was overlooked.

"My little playmate lay still and motionless upon the bed, her blue eyes half closed and fixed, her garments dripping, her golden curls clinging damp to her pallid brow. How I knew that this was death and felt that it was a result of the picnic, and realized that if I had gone I might have been like Carrie, I do not know, but all these thoughts came to me, and with them so overpowering a fear, that I fled from the house and rushed terrified back to my nursery, where I threw myself upon the floor and sobbed as though my heart would break.

"While I lay there sobbing, I felt myself clasped in strong, tender arms and heard my father's voice, low and sweet: 'Poor lamb! Poor little Winnie! Could she not believe that father knew best?'"

Alice had wiped away more than one tear during this little story, and now she murmured in a choked voice: "Thank you, Winifred, I know why you told me this!"

"Dear Alice!" replied her friend, her rich, sweet voice low and tender, "the loving Father's arms are around you all the while!"

"Once more, please, mother. I am not perfect in those rules yet. Hear me them once more and I ll keep the translations for Kenneth."

It was Una Mackenzie that spoke in quick, excited tones. She was sitting by her mother on the tiny porch so thickly shaded by cypress vines trained by Kenneth's busy hands as to afford a cool and pleasant seat even at midday. Now the shadows were lengthening and the sun, near its setting, threw long, yellow rays across the neatly kept little flower-garden. Almost the only pleasure of Kenneth's busy life was the care of the yard, and it was a source of innocent pride to the whole family that no hands save their own ever touched it, and yet that the smooth turf, trim beds, and carefully tended rose bushes and other shrubs compared favorably with any in town.

Mrs. Mackenzie, with her serene face, peaceful smile, and every movement betokening calm and tranquility, was a singular contrast to her little daughter, whose quick movements, mobile face, and changing expression showed at all times great nervous excitability, much increased just now by the tension of hard study, affecting her the more as she was still weak from recent illness.

Kenneth often called his little sister "Undine," and Miss Winston's favorite title for her was the "Snow Maiden," both names seeming singularly appropriate. For the delicate colorless face, with the soul looking out of the liquid gray eyes, seemingly so much stronger than the mortal part, the abundance of pale, golden hair, the slender, fragile form with its tiny hands and feet and quick, spirit-like movements, the quick transition of moods now so gay and anon so sombre, all seemed to belong to some being not wholly of earth.

The mother looked anxiously at her, saying: "Una, dear, it will be much better for you to put the book aside and rest. You have been studying all day and are worn out. After supper, when Kenneth is ready to hear you read your Virgil, you will feel much fresher."

"No, no, mother," petulantly cried Una, tears starting to her eyes, "I haven't time to stop! Think of this being the last day I have to study, and to-morrow is Sunday, so that I shall have time to forget it all, and the examinations begin Monday, and I have lost so much time, I don't believe I have any chance for the medal." Her voice was beginning to break into sobs as she hurried her words after each other.

"Una," said her mother, gravely yet tenderly, "have you forgotten what Kenneth said to you about the medal?"

"No, ma'am, I haven't forgotten it. I thought I had made up my mind to be contented even if I lost it, but now that it is so near and all the others trying so hard, I can't help caring."

It was a very pitiful face that she turned to her mother, and Mrs. Mackenzie scarcely knew what to reply, but just at that instant, the little gate opened, and Miss Winston came up the gravel walk. Una sprang up, and was soon at her teacher's side with both arms thrown about her neck, and lips upraised for a kiss, in the impulsive way which always seemed pretty and graceful in her.

"Well, my little Snow Maiden," said Winifred, warmly returning the kiss, and caressingly placing her arm around the girl's shoulders, "you are much better, I

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1 Broadway, New York.

see. Has brother consented to the examinations next week?"

"Yes, Miss Winston, I begged and implored, and at last he consented. I am quite well now, and after I have studied so hard all the session, it seemed too bad to give up trying."

They had reached the porch, and Mrs. Mackenzie rose for her graceful greeting, while Una brought a chair for her teacher, and drew her own close to it.

"Una has just been deploring the fact that to-morrow will be Sunday," said Mrs. Mackenzie, smiling. "She seems to think that the day's abstinence from study will imperil her examinations. Perhaps you can help me convince her that it may be the best thing for them. The day's quiet after all this hard study will steady the children's minds, and they will be much more likely to stand well, than if they studied till the last minute, and came to the examinations tired and discouraged."

"You are perfectly right, Mrs. Mackenzie," replied Winifred. "I have been thinking that the Sunday's rest was likely to do much good, but I suppose there are nineteen boys and girls who quite agree with Una. I hope none will yield to the temptation, and study to morrow! I am very glad Una will come to the examinations. She is quite well, I hope?"

"She is not quite strong yet, and I should really prefer for her not to enter into this contest, but I left it with Kenneth, and he has consented."

"I don't really think I can win it, Miss Winston," said Una, "but I want to try. Are the boys and girls studying very hard? I have only seen Lillian Lee and Rosa Stern."

"I think they have all studied well during the reviews, Edwin Graham especially. He has missed so much time this session that the reviews were particularly difficult for him, but he has worked well for such a delicate boy."

"Is he not very young to be in the Junior Class?" asked Una.

"He is the youngest in the High School."

"Who is to decide about the medal?" asked Mrs. Mackenzie.

"Prof. Summers assigns the questions," answered Miss Winston, "and the papers will be examined and graded by a committee of three. The highest average wins the medal. So I shall have nothing to do with it, shall not even see the papers, probably, but I shall feel as anxious as any of my twenty."

"I am so glad," ejaculated Una, "that attendance won't count, I should have no chance at all if it did."

"Prof Summers thought it best to let it rest on scholarship alone. Latin, Una?" she added, spying the grammar. "Is that your most difficult study?"

"Not exactly," said Una. "I dread geometry quite as much, but I have been devoting a day to each study in turn and this is Latin day. Won't you explain to me about the active periphrastic? I don't quite understand it."

Fifteen minutes passed in questions and explanations, and then Miss Winston rose to go, exclaiming at the lateness of the hour. Una, however, would not be content without gathering her some roses, and while the girl's fairy like form flitted about amid the shrubbery, her teacher said a few kind words to Mrs. Mackenzie, expressing her hope that the study and the excitement of the examination would not prove too much for Una.

"Kenneth thought that it would harm her less to be allowed to take part than to fret and worry over being withheld," said her mother. "Una has always caused us anxiety; it is difficult to know just how to deal with her. Kenneth can manage her better than I."

Una came up just then with a handful of exquisite rosebuds, the golden-hearted Marechal Niel and Etoile de Lyon contrasting with the snowy bride and rosy La France.

"O thank you, Una," said Miss Winston, "these are indeed a treat," and she caressingly touched the lovely flowers with her lips, then after a graceful farewell to Mrs. Mackenzie, she went down the walk with Una clinging to her waist.

Kenneth met them at the gate, and after the greeting offered to accompany Winifred on her walk home, as the twilight was rapidly darkening.

"O, no, Mr. Mackenzie, not on any account," she answered. "You have just taken a long walk, and are doubtless tired, while I am sure of my way, which is a well-lighted one. Besides, Una, here, is waiting for you to help her with her Virgil."

She was evidently so determined that he yielded, and after Una's impetuous farewell embraces, she passed alone down the street with a light swift tread, that soon carried her out of sight.

No one who saw her pass, the elegant figure and proudly poised head, marking her high breeding, would have guessed that in spite of the stately repose of her manner and the proud calm of her beautiful face, she had just dealt a death-blow to an unformed hope, something of which she was scarcely conscious, but which might have become love.

The gentleness and courtesy of Kenneth Mackenzie had much attracted her, and she had known that he liked her. She had not contemplated the future, only taken pleasure in his society, and seen that he enjoyed being with her. Until lately this had been her state of mind, but Alice Graham's little story had caused her to see him in a different light, and she had thought more deeply. She was neither vain nor self-conscious, but she knew the power of her own beauty, as all handsome women must, and her spirit revolted against even appearing to play a treacherous part to her friend.

It was true, many a young man, similarly situated, with a hopeless barrier between him and the girl he loved, would have thought it no breach of honor to have turned to some other woman, especially as neither was bound by any tie. But she felt that the Kenneth of her friend's pathetic little story was of different mould and was constant to his early love.

Still many thoughts surged over her, and she could only separate the definite conclusion that her duty to Alice, to Kenneth, and to herself alike, demanded that she should lessen the intercourse which had gradually increased between them, and, as only a woman can, avoid him without hurting him.

This conclusion gave her so keen a pang that the color sprang into her cheeks, and she marveled that what was so clearly right should be so hard to do. But with a resolute effort she determined not to dwell upon her feelings, but to bury them out of sight, and she did it.

During the next few weeks, Kenneth Mackenzie now and then wondered why it was that he seemed to meet Miss Winston so much less often than formerly, but he was very much occupied with his business affairs and did not dwell upon the subject.

(To be continued.)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children s Hour.

The Lost Smile

A POEM IN PROSE

Once upon a time there was a little girl who was always bright and smiling, and every one who saw the gay and happy smile of the little maiden felt bright and cheerful for the moment and smiled also.

But one morning the smile was gone, and the little maid stood sad and forlorn, because she could not smile any more. She went to the door and called to the wind:

"Wind, wind! Thou hast been blowing all night around my window. Hast thou stolen my smile?"

The wind replied: "Not I, not I; but I am going on a little journey and will make inquiries."

He rushed away and came back again; but alas, he brought no news of the smile.

Then the little maid went to the edge of the brook: "Brooklet," she said, "I sat a long time yesterday on the bank; didst thou drink up my smile?"

"I only drink the sun," was the brooklet's reply.

So the maiden looked up to the sun that stood high in the heavens. "Hast thou my smile, O Sun? Thou shinest so brightly!'

But the sun replied: "I have bathed in the rain, therefore do I shine so brightly."

Shaking her head the little maid said: "Now I must ask others."

Walking sadly along she soon came to a house where she saw Death. She heard the voices of those who wept and saw the dead one smiling. "Dost thou steal the smiles of the living that thy children may smile?"she asked of Death.

"No!" he said; "my children have their own smiles because they need weep no more; I do not take the smiles of those who still can smile."

To Sleep, as he was fleeing from her, the maiden called: "Art thou fleeing from me because thou hast my smile?"

"No!" he replied, "I am fleeing from thee because thou hast lost it; when thou hast found it I will come back again."

Patiently seeking, the little maiden wandered on, and soon came to a cave where Mother Time sat spinning with her distaff fine strands of silver-gray hair.

"Art thou spinning my smile in with thy threads, that they glisten so brilliantly," cried the little girl.

"Oh, if I only had it!" said Mother Time. "A smile makes gray hair so beautiful. But back there in the cave the little boy Forgetfulness is lounging about, and before the entrance to the cave the maiden Hope is keeping watch; perhaps one of them may have it."

But alas! they also knew nothing about the smile. The little boy had only a cooling drink in his jug, and Hope had only an evergreen twig in her basket.

"Go ask Wisdom," advised Mother Time.

Wisdom sat with thoughtful brow and gazed with searching eyes upon the questioning child. "I have nothing to do with smiles; I only know," was the reply.

The little maid turned away and saw Wisdom's gentle neighbor, Experience, with her wise, clear, and friendly eyes. "I miss my smile so much," she said. "Hast thou perchance taken it away?"

"I?" said Experience, "how could I do so? I make people wise, and he who is wise smiles. It is not I who took it. But have faith in me, and do not seek thy smile in the outside world. At home thou must find it if thou wouldst find it at all."

So the little maiden started sorrowfully on her homeward way, asking only Care, whom she met, about her smile. But Care replied. "Thou hadst it not when I came to thee."

And so, sad and weary, stood the little maid at eve again before her door; and on the threshold crouched a slovenly, cross-looking old woman. It was Discontent.

"Thou hast stolen my smile," said the maiden. "Tell me, is it not so?"

"If thou knowest, why askest thou?" replied Discontent, grumply, and slouched away like one who on God's wide earth knows not how to make anything good or fair.

Discouraged, the little maid entered her home. She had not found her smile, and when Illness came to her, she said not a single word, only looked sadly, questioningly up at her. But Illness read the inquiry in the timid eyes and said: "I am not the thief, I have not stolen thy smile. I only make people weary."

The little maiden was now very uneasy about her smile, but gave it up for lost. So when Pain came she wept and said: "Now it is all over; now that thou hast come I shall *never* find my smile again. At first I did not think of thee, but now I know that thou wert the one who stolest my smile from me."

"I only borrowed it to make it softer and more beautiful. See! a tear sparkles in it now. Now it has become the pearl of a human heart. Here, take it back."

"Ah!" cried the maiden bitterly, "the people will no longer smile when they see the smile that has known thee."

"But something much better will happen," comforted Pain; and so saying she kissed the little one on her lips. And so she received her smile again.

And the little maid was happy that she had found her smile once more, and smiled always when she met any one. To be sure, as the little girl feared, the people no longer smiled on account of the smile that had become acquainted with Pain; the tears shone too brightly through it for that. But every one who saw the smile *blessed* it. And that was better than all else.—*From the German.*

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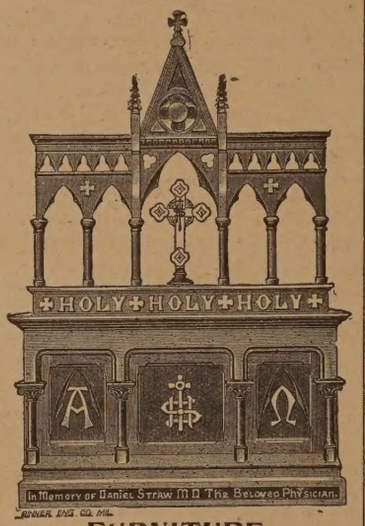

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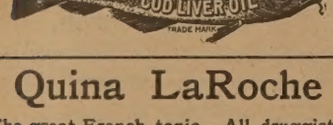

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The Etiquette of Public Places

In the matter of recognition, it is well understood that where the acquaintance is but slight or formal, the lady holds the full and unquestioned title to the initiative, and may recognize or not at her pleasure. But in the case of close friends, where the matter of acquaintance has long since passed the questionable stage, either may bow first, and better still, if on the meeting of the eyes the recognition shall be heartily simultaneous. Of course the gentleman should in all cases lift his hat, and should do the same in recognizing a friend of his own sex when in company with a lady.

The matter of handshaking is more complicated, and "doctors disagree" on many little points in that connection. Of course the lady should first offer her hand, and it may be gloved or ungloved, according to circumstances; but the man's hand should always be bare. If the lady is gloved, her fingers should be lightly taken, and shaken on a level with the chest; but if her hands are bare, and the friendship between the parties is confirmed, a warm, sympathetic clasp of the hand is better and more appropriate than a hundred languid, nerveless slidings of the hands together under the impression that they are being shaken. On the other hand, a muscular, crushing clasp should always be avoided, as the token of mere brute strength, which has no place between earnest friends.

A meeting upon the street is liable to present some of the most trying of problems. Ordinarily a mere exchange of greetings is the most appropriate observance; but where more than this is required the gentleman should walk with the lady, even though he may be obliged immediately to retrace all of the steps thus taken. The hat should be lifted upon meeting and parting from a lady on the street; but it is not obligatory to remain uncovered out of doors during conversation, and indeed, would be rather affected than otherwise, though it is a custom prevailing in some Southern countries, where the climate is more favorable.

So great an amount of travel is done by the electric or other street cars that the knowledge of what is considered good fashion in such cases is of the utmost importance. A gentleman accompanying a lady should always permit her to enter the car before him, but he is not required to give precedence to others, after his companion has entered. It is his duty to remain near her, in order to guard her interests and look out for her convenience. But the gentleman who is not accompanying ladies should wait patiently till all such and their escorts have passed into the car.

Inside the car, the principal question likely to arise is whether a gentleman shall rise to offer his seat to a lady entering after all the seats have been filled. As a rule, it may be said that he should do so, lifting his hat respectfully. The lady should take such seat with a word of thanks, without discussion, while her escort, if she has one, should also lift his hat in acknowledgment of the civility. The true gentleman will be especially careful not to allow an aged or infirm woman, or one burdened with parcels or hampered by a child, to remain standing Young, strong women of culture invariably yield a seat or other desirable privilege to one of their own sex thus placed at a disadvantage.

In leaving a car, the rule of precedence is reversed; the gentleman alights first, turning quickly to aid his companion. It is also considered entirely proper for him to respectfully assist any lady, especially if aged or encumbered in any manner, who may immediately follow him from the car. Having done so, he should simply lift his hat and go his way without further comment.

In making a short call, the hat, gloves, and cane, should be carried in the left hand into the drawing room, and the gloves should be retained in hand throughout the call, the hat and cane being placed upon any convenient piece of furniture. Where a reception is being held, these articles—the hat and cane—should of course be left in the hall.—*Good Housekeeping.*

To be continued).

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